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[ONE PENNY.]

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NOTICE.

Subscribers are respectfully informed that their yearly Subscriptions are now due. For terms see page 8.

NOTES OF THE WEEK.

THE heartiest good wishes for the New Year to all friends near and distant—to the new friends in America, and old and new friends at home! We must have a new gladness in the old work, and courage to meet new duties as the new occasions may arise.

LAST year friends were very good to us in paying for copies of THE INQUIRER to be sent to free libraries in various parts of the country. May we ask now for a renewal of that kindness? It can be extended to any amount, with ever-increasing opportunities of usefulness according to the goodwill of our friends.

WE publish this week the first part of a full statement by the President of the National Conference of "Our Great Problem" as to the condition and the needs of our religious communion. The statement will be completed next week, after which the matter will be open to our readers for full discussion.

WE would call the attention of our readers to the advertisement on our back page of the new abridged edition of the volume of sermons, "A Spiritual Faith," by the Rev. John Hamilton Thom, issued in connection with the centenary of his birth which falls on Friday next, January 10. As a minister of religion, Thom ranks

with Channing and Martineau, a man of profound religious insight and spiritual power. He is a teacher who ought not to be forgotten. Next week's INQUIRER will be a special memorial number, with articles by Dr. Drummond, Dr. J. Edwin Odgers, and other friends. Orders for extra copies should be sent to the office at once.

FRIENDS of Professor Upton, and especially his old students, will note Mr. Jacks's letter with much satisfaction. We are very glad to hear that the portrait is pronounced, by those best able to judge, a very happy likeness. Intending contributors to this presentation will, no doubt, respond at once to Mr. Jacks's request.

WE are very glad to have Mr. Hugh Mottram's drawings of the old Octagon Chapel and of the Martineau Memorial Hall and Sunday Schools, at Norwich, as a supplement to this week's INQUIRER. The Octagon it will be seen, stands well back from the road, behind the iron gates. These appear also in the chief drawing of the Memorial buildings. The three large upper windows light the body of the Memorial Hall. There are, it will be seen, two entrances from Colegate-street. Passing down the street, which one sees in the picture, the turning to the left is Magdalen-street, where the house still stands in which James Martineau was born.

THE Essex Hall Year Book for 1908 will be issued immediately. Its list of ministers in Great Britain and Ireland includes 370 names. Sixteen of these appear for the first time, seven being men who have studied at Manchester College, Oxford, and five at the Home Missionary College Manchester (Mr. Felix Holt belonging to both groups). Two others are lay-workers, who are taking charge of churches. One, the Rev. E. W. Sealey, was formerly an Anglican curate. The list of congregations includes 374 places of worship, 293 in England, 39 in Ireland, 35 in Wales, and 7 in Scotland.

THE newly issued Congregational Year Book gives the present number of Congregational churches, branch churches, and mission stations as 4,928, providing 1,801,447 sittings (as against 1,793,503 in the preceding year). There are 498,953 church members (an increase of 37), 729,347 Sunday-school scholars (a decrease of 8,863), 69,575 teachers (an increase of 1,604—many elder scholars having been made infant school teachers), 3,197 ministers (an increase of 16), 299 evangelists and lay-pastors (an increase of 23), and 5,603 lay preachers (an increase of 439). There

are 396 churches without pastors, and 238 pastors without churches, but 123 of the latter are engaged in professional and secretarial work. In the English and Welsh colleges there are 354 students.

MR. McKENNA's first report as Minister of Education is welcome reading. It seems to show that behind sectarian disputes the democratisation of education is steadily, if slowly, proceeding; at least it shows the direction in which a minister of good will and common sense would have it go. Perhaps the most important statement in the new blue-book is that which refers to physical training, and indicates the attention now being given to that subject. Physical training, the Board are firmly convinced, "must be considered at least as important in public elementary schools as lessons in history or geography"; and they intend that it should have an equal place in the curriculum. Taken with the increased consideration given to the teaching of hygiene, and the new regulations regarding medical inspection, this represents a saner attitude toward our greatest educational problem than that which seeks for the introduction of preparatory military training into our day schools.

FRIENDS will be greatly interested and delighted to hear that the Jowett Lectures at the Passmore Edwards Settlement are to be given this year by M. Paul Sabatier. We hope soon to be able to announce full particulars. The lectures, we believe, are to begin in February.

THE second and concluding volume of Dr. Hastings's "Dictionary of Christ and the Gospels" is to be published this month. After the alphabetical part of the work, which covers the ground from *Labour* to *Zion*, there is an appendix of articles on Christ in the Early Church, in the Middle Ages, in Reformation Theology, in the Seventeenth century, and in Modern Thought, by various writers, the third by Principal Lindsay. Also an article on Christ in Jewish literature, by Mr. Travers Herford; one on Christ in Mohammedan literature, by Canon Sell and Professor Margoliouth; and one on Paul by Professor Sanday.

Young Days begins the New Year very happily with the January number. The Guild work this year is to be "Just a Bible verse each week," and also to get to know the names and order of the books of the Bible—a little at a time. See page 13, and let all the children do it!

THIRD INTERNATIONAL CONGRESS FOR THE HISTORY OF RELIGIONS.

SIR,—The International Congress for the History of Religions was founded in Paris in 1900, under the Presidency of the late Professor Albert Réville, Professor in the Collège de France and President of the "Section d'Histoire Religieuse de l'École des Hautes Études." Its second meeting was held in Basel in 1904, under the Presidency of the eminent theologian, Professor Conrad C. von Orelli. The generous reception of the Congress by the authorities of the University and the City secured its complete success, and 322 members were enrolled.

In arranging for the third meeting of the Congress in 1908, the International Committee suggested that it should assemble at Oxford, where so much help had been supplied to students of the History of Religions by the publication of the "Sacred Books of the East," under the auspices of the University, as well as by the individual labours of many distinguished scholars.

The Council of the University having, on the suggestion of the Vice-Chancellor, kindly reserved suitable rooms in the Examination Schools for the use of the Congress, the Local Committee beg to announce that the Congress will be held at Oxford on Tuesday, Wednesday, Thursday, and Friday, September 15 to 18, 1908.

In accordance with the arrangements of previous congresses, the meetings will be of two kinds: (1) General meetings, for papers or lectures of wider import; (2) meetings of sections for papers, followed by discussion. The sections will be eight in number:—

I. Religions of the Lower Culture (including Mexico and Peru).

II. Religions of the Chinese and Japanese.

III. Religion of the Egyptians.

IV. Religions of the Semites.

V. Religions of India and Iran.

VI. Religions of the Greeks and Romans.

VII. Religions of the Germans, Celts, and Slavs.

VIII. The Christian Religion.

Should it seem desirable, the Committee will amalgamate two or more sections.

Members' tickets, entitling to admission to all meetings, receptions, &c., and to a copy of the Transactions, £1 each. Ladies' tickets, entitling to admission to all meetings, receptions, &c. (but not to a copy of the Transactions), 10s. each.

English, French, German and Italian are recognised as the official languages.

Applications for membership and offers of papers may be sent to either of the hon. secretaries. It will greatly facilitate the work of the Committee if members desiring to read papers will inform the hon. secretaries by May 31, 1908. All papers must be sent in not later than August 1.

The Executive Committee, in arranging the business of the Congress, reserve the right of decision concerning the reading and printing of papers, under the inevitable limits of time and space.

The Congress will adhere to the fundamental rule adopted in Paris in 1900: "*Les travaux et les discussions du Congrès auront essentiellement un caractère historique. Les polémiques d'ordre confessionnel ou dogmatique sont interdites.*"

The Local Committee includes the following names:—

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F. Ll. Griffith, M.A.	Hon. Secs.

Among the supporters of the Congress are:—Rev. Dr. E. A. Abbott, London; Mr. I. Abrahams, Cambridge; Syed Ameer Ali, Reading; Prof. T. W. Arnold, London; The Rt. Hon. Lord Avebury, London; Prof. A. A. Bevan, Cambridge; Mr. C. Bilson, Cambridge; Sir E. W. Brabrook, C.B., London; Prof. E. G. Browne, Cambridge; The Rt. Hon. James Bryce, Washington; Dr. E. Wallis Budge, London; Prof. F. C. Burkitt, Cambridge; Prof. Ronald Burrows, Cardiff; Prof. J. B. Bury, Cambridge; Mr. S. H. Butcher, M.P., London; Prof. Lewis Campbell, London; Mr. Edward Clodd, London; Mr. A. B. Cook, Cambridge; Mr. Stanley A. Cook, Cambridge; Prof. R. S. Conway, Manchester; Mr. W. A. Craigie, Oxford; Mr. E. Crawley, Abingdon; Prof. T. W. Rhys Davids, Manchester; Prof. S. Dill, Belfast; Rev. Principal Donaldson, St. Andrews; Dr. J. G. Frazer, Cambridge; Mr. R. W. Frazer, LL.B., I.C.S., London; Mr. Edmund Gardner, London; Prof. H. A. Giles, Cambridge; Mr. G. L. Gomme, London; Prof. Frank Granger, Nottingham; Dr. A. C. Haddon, Cambridge; Dr. J. Rendel Harris, Birmingham; Miss Jane Harrison, Cambridge; Mr. E. S. Hartland, Gloucester; Rev. Dr. Hastings, Montrose; Mr. L. T. Hobhouse, M.A., London; Dr. W. Hoey, Oxford; Principal Hopkinson, Manchester; Sir Henry Howorth, London; Baron F. von Hügel, London; Rev. Principal Jevons, Durham; Rev. Prof. Kennett, Cambridge; Mr. L. W. King, London; Dr. Andrew Lang, London; Rev. Principal Lindsay, Glasgow; Sir A. C. Lyall, London; Rev. Prof. J. B. Mahaffy, Dublin; Rev. Prof. J. E. B. Mayor, Cambridge; Rev. Prof. A. Menzies, St. Andrews; Rev. Prof. L. H. Mills, Oxford; Rev. Dr. Moffatt, Broughty Ferry; Mr. C. G. Montefiore, London; Rev. Prof. J. H. Moulton, Manchester; Mr. Alfred Nutt, London; Mr. J. Campbell Oman, London; Prof. A. S. Peake, Manchester; Prof. Flinders Petrie, London; Dr. T. G. Pinches, London; Rev. Dr. G. U. Pope, Oxford; Prof. Sir W. M. Ramsay, Aberdeen; The Rt. Hon. Lord Reay, London; Prof. W. Ridgeway, Cambridge; Dr. W. H. R. Rivers, Cambridge; Rev. Dr. James Robertson, Edinburgh; Prof. W. H. D. Rouse

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All communications concerning the Congress should be addressed to one of the Local Secretaries,

J. ESTLIN CARPENTER,
109, Banbury-road, Oxford;
L. R. FARNELL,

191, Woodstock-road, Oxford.
Oxford, December, 1907.

ORION.

THOU great Thought start'd upon the gloom,
To show without our feeble brains,
Beyond our wrecks and weather-stains,
The glory stretched in boundless room;

Thou awful, belted janitor
Forbidding our irreverent gaze
Into the sanctuary of space—
The sentry at the silent door;

Thou still hast watched the ebb and flood
Of tribe and nation on this globe;
Each season weave its vital robe
Of leaf from seed, and flower from bud.

Against the heaven thou beat'st thy wings
Till in mine eyes their dust is caught,
And, mustered on the plains of thought,
A gleaming host of wondrous things.

When Time drew back Creation's bars,
And young and strong led forth the world,
When one by one were outward hurled
The vast procession of the stars;

'Twas then those crystal bolts were driven
That fixed the armoured plate and band
Which blaze on belt and foot and hand,
When thou wast warden made of heaven.

Thou seemest older than the rest
Of glittering hosts that meet my face,
And fated to a mightier race,
For ever circling to the west;

That when their fiery race is run,
And faded every crown and wand,
Thy flame shall be their funeral brand,
And He and thou shall be alone.

H. M. L.

A COPY of title-page for THE INQUIRER of 1907 may be had on application to the office.

WHEN the love of God has taken possession of the soul, and the whole man is consecrated to His service, life loses its fragmentary character, and one guiding stream seems to run through it. Then all varying and apparently disjointed circumstances and duties find a fixed and appointed place; and though the surface of things may seem to be ruffled, there is a strong under-current that cannot be diverted from its object, but is ever flowing on to its one point, widening and strengthening as it goes, and so mastering all that opposes its progress.—*Maria Hare.*

WHAT IS MEANT BY THE
IMMANENCE OF GOD?

I.—INTRODUCTORY.

"WHAT I do not know is not worth knowing; what I am not interested in is not worth thinking about." This does not seem a modest or a reasonable state of mind; and yet many people who are not arrogant, nor conceited, nor guilty of any other crass intellectual folly, allow themselves to slip into a mood which is equivalent to what that statement implies. How does this come about?

There is no evidence that the world is lacking in good and worthy feeling, in high enthusiasm, in excellence of intention; the deficiency is intellectual, it is a lack of thoroughness in thinking, or, rather, of the desire and will to think thoroughly. We have certain experiences, feelings, motives; we are, of course, impelled to think a little about their *meaning*; we do it until the results happen to satisfy us personally, or until it seems too troublesome to go farther. We are simple-minded people, and cannot be expected to do more; we feel a genuine impatience when asked to do more.

What is the result? Here is a man who has, let us say, "the root of the matter in him"; he has moulded out of much experience a rich and many-sided fabric of the inner life; God's ways of dealing with men, which to others are a matter of abstract speculation, are to him a matter of actual experience. He is ready to tell us what these things mean *for himself*; he will do that amount of thinking. Is he able to think out the meaning and grounds of what he feels thoroughly enough to make it true not only for himself, but for all? Can he give only such a statement of his experience as will make us feel that it is a peculiarity personal to himself, as great bodily strength might be—something which we simply have not got; or can he give such a statement of it as, by its compelling reasonableness, will make us feel that these things are the common lot and possibility of us all? Not to be content merely with what looks like an edifying expression of personal feeling; to search out the meaning of what we feel; frankly to face the difficulties which that "meaning" seems to involve; to give these difficulties their real worth, to make them appear neither more nor less than they really are; and to make that "meaning" something universally illuminative for all—this is the work of Reason alone.

There is a natural prejudice which leads us to suppose that no moral or spiritual good can arise from the attempt to think out, clearly and thoroughly, the way in which God deals with the human soul, and we soon go beyond our depth. In both ways this is false. To think thoroughly, to search out the truth of things to the uttermost, is to pass *from* what is good and helpful for oneself or for a few *to* what is good and helpful universally, for all. And in this journey there is never a "thus far, no farther." Reason is itself "the master-light of all our seeing," and its demands are literally infinite.

The first step is to be dissatisfied with what has seemed satisfactory. Break down your little cisterns and let the water flow. It will not lose itself; it will join

with innumerable sister-streams into *one* full flood of Truth.

Let us take the doctrine of the Divine Immanence, and think out its various possibilities of meaning. Shaking off all prepossessions, let us set these meanings in their proper places among different possible ideas of the relation between God and human nature, and compare them all together. Neither the phrase nor the thought of "Divine Immanence" is new, but it has risen into special prominence of late, mainly perhaps through the teaching of Rev. R. J. Campbell and his followers.

The different ideas which we shall dwell upon are these:—

(1) Mere Transcendence or Deism (excluding Immanence).

(2) Transcendence (including Immanence) as taught by Martineau and Armstrong.

(3) Mere Immanence (excluding Transcendence). This may go in two different ways:—

(a) Philosophical Calvinism, or the Pantheism of Hartley and Priestley.

(b) Atheism, or God identified with the evolution of Humanity; man the highest known being.

(4) Pantheism as taught by Campbell; three possibilities:—

(a) Every man entirely a vehicle of a Divine Self-realisation; John Smith is God, limited.

(b) The finite all illusion; the Hindoo Pantheism, to which some of Campbell's statements point, but which is not his doctrine.

(c) The idea of God as *acting* only through man, but as *being* transcendent.

Let us examine first the idea of *Transcendence without Immanence*. This way of thinking does really set "a gulf" between God and man, with God on one side and man on the other. The Almighty Creator is far away on the margin of things, separate from the world and from us just as our finite personalities are separate from each other—a God sitting in state by Himself, never descending into the real world save to work special miracles at particular times, God's relation to the world is that of a carpenter to his material; at the most He is Cause, Designer, "Wise Architect."

This is what we mean by saying that the relation of Divine and human is, in this way of thinking, supposed to be *mechanical*. When two things are in a merely mechanical relation, even if they are in closest contact, we may take one away *without making any internal or essential difference to the other*. They are divided existences, and the difference made by the removal of one is, at the most, a removal of its outward contact with the other.

I entreat the reader's attention to this point. If the Infinite Person, God, is strictly other than the finite person, then the latter must be capable of existing as a self-contained, self-sufficient being, even if there were no Infinite Person. Then the only road to belief in anything higher than man is a logical road; by a process of argument we pass from the facts of human nature or the world to the existence of God.* And two of the most important of these inferences are extremely doubtful, as we shall now show.

Consider the conclusion which is based on the fact of conscience. I may to any extent be conscious of imperfection and of an obligation to be better, yet this surely does not warrant the assumption that *another Person* is perfect and has imposed that obligation on me. If man's soul is separate in existence from God, his moral consciousness, which is its crown and completion, is also separate in existence from God; and he would be capable of having that consciousness even if there were nothing Divine outside himself.

Again, as regards the logical passage from our will (as cause) to the Divine Will (as Creative Cause). My will moves my arm, but I may will all day without being able to move anything beyond the reach of my arm; and surely this essential difference between the human and the assumed Divine or Creative Will cannot be treated as unimportant. In fact, by this argument from the human will you do not reach a really *divine* Will at all, you only reach other finite wills like, or lower than, your own. The late Richard Armstrong, in the Introduction to the second edition of his book on "God and the Soul" (pp. 22 to 24), quotes some very interesting remarks made by R. H. Hutton regarding this assumption that everything in our experience which is not due to some human will is the direct action of the divine Will. Mr. Armstrong seemed inclined to accept Mr. Hutton's suggestions, but apparently neither of these thinkers realised the effect of these considerations on the argument from human to Divine causality. What Mr. Hutton said amounted to this: that man is only the highest example of beings who have a *certain degree of independent life and gradually developed individuality of their own*. Now, if this is the case with an animal or a tree, we cannot stop there; we must carry it farther, and apply it even to the lowest elements, molecules, or atoms, of which the material world consists. The inevitable conclusion is that the forces in Nature which stand *vis-a-vis* to our wills are not straightway to be identified with the Divine Will; we simply do not reach the idea of God by this way at all.

I must guard against a possible misunderstanding of my reference to Richard Armstrong in this connection. He was no "Deist." But he believed firmly that "God and the soul are absolutely separate and distinct persons." What I have done is to put a definite meaning into this "separateness." If it is taken seriously, it must mean that man would be capable of existing and would still keep his conscience, will, and other essential qualities, even if there were no God. If it does not mean this, if the removal of the Divine

* The ordinary demand of the atheist is, of course, of this kind, with an added assumption which makes the theistic argument essentially impossible and self-contradictory before it is begun. His challenge to you to "prove the existence of God" really means that you are to start with the facts of human and physical nature, *facts assumed to be utterly undivine*; and from these you are somehow to make a logical journey and reach the reality of something *divine*. This is impossible by the well-known logical principle that the conclusion of an argument must not contain more than is contained in the premises (the facts or principles from which we start). If the conclusion does contain more, it is because, at some stage of the argument, something not warranted by those particular premises has been brought in.

Life would make an essential difference to the human soul—such a difference, for example, as is made to the branch of a tree by lopping it off the parent stem, or such a difference as made Aristotle say that “an amputated hand is not even a hand”—then this means that God and man, whether you call them “separate” or not, are vitally united—joined by one continuous life. From a detached being, merely human, essentially finite, there is no road to belief in God. The arguments from will as a mere quality of the finite being, and from conscience as a mere quality of the finite being, both alike break down.

If this is clearly understood, we must bring forward another consideration, of supremely importance, which removes the dismay with which we contemplate this “breakdown.” The two arguments in question, though apparently presented, by Martineau and Armstrong, as though each could stand by itself, are really vitally modified by their combination with another. This third argument, or principle, is the foundation of the whole structure in the case of master and disciple alike. It is simply the affirmation of a *living communion between the Divine and the human spirit*. This is what Martineau calls “revealed religion” in the great central chapter on “Natural and Revealed Religion” in his “Seat of Authority,” where he shows that “natural religion” really rests upon “revealed religion” in this sense of the words. A development of the same principle, in connection with Martineau’s doctrine of the place of Reverence in human life, will be found in the present writer’s chapter on “The Nature of Religious Experience” in “Leaders of Religious Thought.” In this place it will be simpler to consider Armstrong’s mode of connecting the fact of communion between God and the soul, and the assumption that these are “absolutely separate and distinct persons.”

(To be continued.)

S. H. MELLONE.

DR. CLIFFORD’S New Year’s address is in this week’s *Christian World Pulpit*.

A WELCOME sign of how the *Hibbert Journal* is making its way in the Antipodes also we find in the following note which appeared in Dr. Strong’s *Australian Herald* at Melbourne some little time ago: “‘Hibbert Clubs’ are being established here and there. One was inaugurated last month at Camberwell, and another we hear is likely to be established at Kew. There is one in Malvern. Groups of young and middle aged men meet regularly to read on the lines of the *Hibbert Journal*, and discuss ethical and religious questions. They smoke and talk on some subject arising out of the book that is being read, or the introductory paper read by the chairman of the evening. Anyone wishing for information as to how to establish a club of this kind can write to the editor of the *Australian Herald*, who will put him in communication with the parent club.” Malvern, Kew and Camberwell, here at home, might do worse than follow this Australian example.

COURAGE AND LOVE.*

COURAGE and love—“good fellowship” in its best sense—these were the ethical motives upon which Mr. Rix relied for the solution of our social problem: courage, because that will help us to veracity and individuality; love, because with that comes the realisation of equality and solidarity. And these two essential qualities are peculiarly characteristic of his own work, and, to my mind, give it the great value which it possesses. The two portraits with which this volume opens are the best illustrations for its pages, and they are full of these qualities, mingling together in singleness of purpose wedded with imaginative sympathy. The faces of Mr. and Mrs. Rix will recall to many readers that singularly interesting group of ethical pioneers who, on the initiative of Mr. Percival Chubb and others, formed themselves, twenty years ago, into “The Fellowship of the New Life,” a body of men and women bent upon “living a free and sensible and sincere personal life undeterred by the fear of exciting remark, or of losing caste.”

The presence of Mr. and Mrs. Rix seems, in the retrospect, to have been an essential part of the meetings and life of that fellowship, out of which, in time, sprang as an off-shoot the more famous Fabian Society.

The aim of the “New Fellowship” was explicitly declared to be “the subordination of material to spiritual things,” and the method to be adopted—the “supplanting of the spirit of competition by that of unselfish regard for the general good”—was to be attained through true “simplicity of living.” Broadly speaking, this purpose and this method of attainment are the theme of the present volume of selections from Mr. Rix’s papers; and, breathing as they do a mystical faith in the things eternal, as well as a wide knowledge of, and keen insight into, science and philosophy, and, withal, a constant sympathetic understanding of the vital issues of our political and social life, they offer a real contribution to the thought of our time.

As head of the permanent staff of the Royal Society for ten years, Mr. Rix had the advantage of close association with minds trained in exact methods of thought; and in the last ten years of his life, following his early retirement from his post at the age of forty-five, he was a systematic student both of sociology and of philosophy.

But the first and last interest of the man was religious. As a boy, he confesses, he would fain have been a farmer; but failing that he chose the ministry. That he did not enter upon any settled pastorate after his assistance to Mr. Allanson Picton, in Hackney, was due partly to theological, partly to temperamental and physical difficulties; but he always had a real ministry to souls. The six sermons which are set in the beginning of this collection are full of happy suggestion, the flower of profound thought working upon genuine personal experience. The content of Mr. Rix’s mind was rich in spiritual values, which

give body and life to his teaching. His words communicate not merely thoughts but faith. They build up that true church of which he has said, “A religious society should properly be a society in which the members encourage each other to great passionate deeds of goodness.”

And it is because he recognised in Jesus of Nazareth the “chief among the religious heroes of all time,” whose life, as they come into contact with it, continues still to save men from their selfish selves by its fulfilling and redeeming love, that he sought so earnestly and fearlessly to tear away from his person the veils of theological and ecclesiastical assumption which tend to render it inoperative.

Love is the magic by which morality is to be transfigured into the life heroic, and Mr. Rix never wandered far from this central thought. He felt that the touch of this magic is needed if this chaos of warring interests, grimly called “modern civilisation,” is ever to become a true social order. His sensitive, imaginative nature was deeply wounded by the cruel and stupid wickedness through which more callous spirits pass with complacency and indifference. He knew that the gospel for our time must be a social gospel; that if religion is to seek and to save the lost, it must be the undying enemy of that infidelity which has created the great schism that divides society to-day into the hostile camps of capital and labour. We must escape from the foolish parrot talk about the antagonism of individualism and socialism, and recognise that a wise socialism is necessary in the interests of personal liberty; we must understand that the war is between personal liberty, social order, and solidarity on the one hand, and vested interest, under the style of “capitalism,” on the other. And we must choose our part like men, and fight the battle of faith in our new day, as of old the fathers fought it in theirs.

There are few sounder, wiser statements with regard to the modern political implications of religion than those contained in Mr. Rix’s ethical lectures. They are as consistently sane as they are passionately vital.

Dealing with “some modern maladies” they expose the injury done to character by excessive rivalry and routines; by the unjust distribution of that wealth which is produced by organised effort and “man’s new control over Nature’s powers”; and by the parasitism of the idle rich and the useless poor; and, facing the problems of our life, they indicate the path of reform. However huge the mountain of difficulty, they remind us that faith exists to remove mountains—that “man is man, and master of his fate.” They will not let us sit down under their shadow and endeavour to be easily reconciled with them. No, they call us continually with the voice of courage and of love to take up the burden of our manhood, and so to live that we may finish the work that has been given us to do.

The method is one of simplification. I have called Mr. Rix a mystic, and of all the modern mystics he has learned most from Wordsworth. As a corollary one may add that he understands the necessity of the Return to Nature, not for the sake of some æsthetic fancy, but for the sake of human

* “Sermons, Addresses, and Essays.” By Herbert Rix. Published as a memorial of Herbert and Alice Rix, with an Appreciation by Philip H. Wicksteed. (Williams & Norgate. 6s. net.)

character. Somehow or other the religious spirit will bring men again into the communion of the earth, and into the singleness of purpose and sincerity of heart which belong to that communion. Mr. Rix had many wise words to say about this deep need of humanity for real contact with the earth, and held that from the renewal of this relation must come the renaissance of human life. And especially he laid constant stress upon the necessity for keeping the singleness of the heart, the unity of our life in the midst of its variety. We were not to renounce the world, but we were to see it in its spiritual reality, and not in its merely material aspect. We were not to renounce our own individuality, nor any of those things which may enrich it, but we were to see ourselves as parts of a whole, "organs of the social body, members of a relatively complete humanity." "Let us love the world with a pure heart, fervently, for all that is in the world is not of the world, but is of the Father."

I have emphasised the courage and love which breathe throughout this volume. They belonged as much to the woman as to the man, of which it is a fitting memorial, and every reader will be grateful to Mr. Wicksteed for the restrained but adequate passages in his appreciation which make this clear. Of Herbert and of Alice Rix as they are both subtly revealed to us in these pages we can but say, in the words of one of them, "A man is more to us than a whole galaxy of stars. And when we have tracked at last the orbit of a human spirit and found the man after our own heart—the man who verifies by his existence our spiritual calculations, what a triumph that is for a soul! How roomy and healthful the world becomes! How well worth living life seems! and how strong we feel in our reliance upon the inward voice which has not played us false, but which told us truly that the good was possible! . . . A good man helps us to believe in God."

HENRY BRYAN BINNS.

A NEW YEAR'S BOOKLET.*

A WELCOME booklet by the President of our National Conference comes to us with wise and vigorous counsel, a pleasant companion to take with us into the New Year. There are five brief essays, with a Prologue on "How to Keep Young," and the subject of the last of them is "Joy." Mr. Wood writes in the spirit of Oliver Wendell Holmes's "Eighty-five Years Young" and Channing's famous saying, "Always young for liberty." It is a fallacy, he says, that old age signifies mental or spiritual decay. It is not so with those who have kept their sympathies warm and their intellectual interests alive through the days of work and stress.

"The mental failure of old age is found almost exclusively in three classes—first, among the very poor, whose lives have had in them nothing but drudgery, who have had no interest in books, in affairs, in any of the arts, in history, or in religion; second, among business men who, having made their money and retired from their daily work, have nothing to occupy them,

nothing to interest them; who, never having given time or thought to any other subject than money-making, are stranded when the money-making is over; third, among the idle wealthy people, whose lives have been a perpetual round of pleasure-seeking. These are the classes that mostly suffer from the brain-rust that accompanies senility. On the other hand, look at the hard-worked men of the professional classes—judges, statesmen, physicians, men of science; look at the youthfulness, enthusiasm, and power of men like Huxley, Gladstone, Browning, Lord Lister, and the late Lord Chief Justice. In old age they put forth leaf and bud as in youth. Mental decay generally comes by mental indolence, monotony of interest, narrowness of sympathy. The brain rusts for want of use. The spirit does not decay with the body. Many a character and many an intellect is matured late in life, and the mind arrives at its best when the body has begun to decline in capacity. The soul is greater than the almanac."

In this connection note especially the chapter on "Concentration and Variety." That on "Relative Values" begins with a happy reference to R. L. Stevenson. On page 50 we come upon an amusing slip, where Joshua Reynolds, by an obvious misprint, is credited as a boy of ten with thrusting his hand through the crowd to "touch the coat of the Pope." London and Rome were too far apart for that; but when Reynolds was ten Alexander Pope had still eleven years to live. Here is one more of the many helpful things to be found in this booklet:—"No one can in old age begin to be generous. He must have been generous all along. The man who does not give at twenty will keep a close fist at eighty. It is too late to attempt to unclothe the stiff fingers. The things that make old age fair and honoured and generous must have a life-long cultivation behind them. A benign, rich, and sunny old age is the fruit of seeds sown in spring, watered in summer, and nurtured and ripened by a wise husbandry. If the eventide is to have its soft and mellow glow of joy the man must have kept through all his days something of the spirit which made his life a music in youth."

BISHOP BURNET.*

ACCUSTOMED to composite histories from the Cambridge University Press, we are not surprised that this *Life of Gilbert Burnet* has enlisted the services of three scholars. Such co-operation in historical research has some advantages which are obtained at a sacrifice. But Mr. Foxcroft tells us in his preface that the alternative to one complete, though composite, work would have been two incomplete biographies, and, in that case, the division of the subject is hardly a matter for regret. It arose in this way. Mr. Foxcroft had delved diligently in the Burnet mine for some years, editing the Bishop's memoirs

and correspondence for various learned societies, when hope of additional material attracted him to Saltoun, the scene of Burnet's first ministry. There he discovered that the present incumbent, the Rev. T. E. S. Clarke, had himself contemplated writing a *Life of Burnet*, with special reference to his Scotch experiences. The result was a division of the subject such as is marked on the title page. The third hand in the enterprise, that of Professor Firth, who supplies the introduction, will be welcome to every reader. His forty-six pages contain a criticism of Burnet's work—just, searching, and yet sympathetic and appreciative. Burnet's faults are not spared; but neither are his merits ignored. And this fair candour is not absent from the body of the work. Burnet's career obtains what it has lacked hitherto—an impartial, sympathetic narration. The most indiscreet of men, he made many bitter enemies, and the *Life* written by his son is naturally somewhat partial, so that the lively Bishop has been maligned and extolled with equal heat. A calmer and more adequate estimate of that stormy life was needed, and we have it here.

Mr. Clarke tells us the story of Burnet's life from his birth in 1643 till his quarrel with Lauderdale made a continued residence in Scotland so dangerous that he resigned his professorship of theology at Glasgow University in 1674.

His age then was but thirty-one, a period at which, with many, the serious business of life is but beginning, and yet in that time more bustling action had been compressed than would have sufficed for many a lifetime. He graduated at Aberdeen before he was fourteen years of age, and, in his case, this forcing process was not fatal to the acquirement of real and solid learning. A three years' divinity course, and travel in Holland and France, preceded his ordination and settlement at Saltoun, which was to be followed by his appointment to the Glasgow theological professorship more than four years later. Burnet's light was not one to be hidden, and in that trying time when the attempt to force Scotland's Presbyterianism into the Episcopal mould was being made, he exerted an influence out of all proportion to his years. From his father he had learned and inherited breadth of view and liberality of thought, and he did much to stave off that tragedy of persecution which, in its worst forms, did not begin till he had left the scene. Though preferring Episcopalianism as a method of church government, he held no forms as absolutely essential. He was an Erastian Broad Churchman, and remained so to the end. But, unlike many another Erastian, though careless of mere forms, he held tenaciously to the essentials of religion, and the harsh, worldly conduct of the Scotch bishops filled him with indignation. Leighton, indeed, who became Archbishop of Glasgow, was a man of saintly character, and a true friend and adviser, but Leighton and Burnet could not long withstand the fierce tide of passionate bigotry that was setting in.

Leighton resigned his see, and retired to his sister's house in Sussex, and Burnet in the same year, 1674, settled in London.

From this point to the end Mr. Foxcroft

* "How to Keep Young," by Joseph Wood. London: Philip Green, 5, Essex Street, Strand. Birmingham: Midland Counties Herald, Union Street. 1s., cloth boards, 2s.

* "A Life of Gilbert Burnet, Bishop of Salisbury." I.—Scotland, 1643–1674. By T. E. S. Clarke, B.D. II.—England, 1674–1715. By H. C. Foxcroft. With an Introduction by C. H. Firth, M.A., Regius Professor of Modern History, Oxford. (Cambridge: At the University Press. 15s. net.)

is responsible for the narrative. It is of absorbing interest. Mr. Foxcroft's previous studies have made him at home with his subject; but why does he say of Burnet's anonymous "Life of Bishop Bedell" "when the book appeared is not clear, though Burnet himself suggests that it came out early in 1685"? That is the date in our copy, and though the death of Cardinal Grimaldi in November, 1685, referred to in the margin, would make it late in the year, enough time is left for its appearance.

Burnet was repeatedly accused of Socinianism. The charge was probably baseless, but Mr. Foxcroft does not refute it by saying "it is not possible to doubt his faith in the divinity of Christ." Socinianism does not deny such divinity. Divinity is not a synonym for deity. As Mr. Foxcroft is not writing only for experts, he should have explained the "Darien" scheme, so often referred to.

While engaged in the uncongenial task of detecting small flaws in this excellent piece of work, we may point out that pages 142, 213, 437 contain obvious printer's errors which have no place in the errata.

A second edition will correct these slips, and we hasten to express our gratitude for this valuable narrative of a remarkable life. It is the portrait of one who, with many foibles, some of them due to his abounding vitality, was a great preacher, a distinguished historian, a diligent prelate and pastor, and a broad-minded, tolerant, humane and generous man.

C. E. PIKE.

SHORT NOTICES.

Who's Who, for 1908, is again a considerably enlarged issue of this most useful handbook. Although nearly 500 of last year's biographies have passed into the obituary list of names, the pages have increased from 1958 to 2040, and there are some 22,000 biographies in all. The record of such a comprehensive book cannot possibly be brought up to the end of the year, but September 30 is set as the limit. Thus Lord Battersea and Lord Kelvin, Gerald Massey and Francis Thompson still appear among the living. Of the care with which the biographies are brought up to date we find an instance in the record of Professor Johannes Kuenen's removal last summer from Dundee to Leiden, and the addition of General Kuroki's hon. G.C.M.G., with a corrected date of his birth. One name which has been much before the public lately we have looked for in vain, and that is the name of Father Tyrrell, author of the "Much-abused Letter." It is safe to say that a thousand less distinguished men are here duly chronicled. With a book that grows steadily in bulk and in value, it will be necessary, if it is not to become too unwieldy, to eliminate some of the harmless vanities and needless details which have crept into a good many of the biographies. The judgment of proportions might also be more severe. Thus, while the Prime Minister has hardly a third of a column, more than a column is devoted to the Russian General Kourapatkin, with nearly half a column's list of his various honours and orders. Mr. Lloyd-George, on the other hand, is recorded in ten lines. By

the bye, how many of our readers know that the President of the Board of Trade is the son of a former master of the Hope-street schools, in Liverpool? (A. & C. Black. 10s. net.)

The *Who's Who Year-Book*, 1908, has some additions to its many useful tables, a list of members of the French Academy, and another of the heads of Oxford and Cambridge Colleges, among them. (A. & C. Black. 1s. net.)

The *Writers' and Artists' Year-Book*, 1908, a directory for writers, artists, and photographers, will be found very useful and interesting by many others, not professionally so engaged. There is a full descriptive list of journals and magazines, which tells of the kind of matter each contains, and some indication of the standard of payment to contributors. The last two pages show how a printer's proof should be corrected. (A. & C. Black. 1s. net.)

Herbert Fry's Royal Guide to the London Charities is now in its 44th year. Its alphabetical list of the charities is wide enough to include Dr. Williams' Library and the British and Foreign Unitarian Association. Under the general heading of the Charity Organisation Society we find particulars of the forty district committees under which the work is organised over the great field of London. (Chatto & Windus. 1s. 6d.)

The Religious Side of Secular Teaching, by L. H. M. Soulsby, we should like to send as a New Year's greeting to every teacher in the land. It is a section of Miss Soulsby's "Stray Thoughts for Mothers and Teachers," separately printed. Here is asample: "Overstrain is inevitable for a conscientious teacher, unless she is rigid with herself in lightening her ship, by throwing over things lawful, for the sake of things necessary—in accepting as religious duties the regularity and commonplace rules of health, which are so irksome when they clash with work we love, and with our 'lust of finishing'—a very common temptation of conscientious natures. Neglect of these commonplace things is one main reason why good women have so little freshness and dew in their goodness. Perhaps higher education will teach us proportion, but, at present, we women are sadly one-sided in our view of duty. I am convinced that three quarters of the overstrain our generation suffers from is caused by wilful negligence, and is therefore wilful sin." (Longmans. 2d. net.)

From Sunset to Sunset; Our Saviour's Last Day of Suffering, Represented in Fourteen Panels, with illustrative texts of prophecy and fulfilment. The text compiled and the panels modelled by George Tinworth. This little book illustrates the series of terra-cotta panels which are in the collection of Messrs. Doulton & Co., for whom Mr. Tinworth works. He is best known to our readers as the sculptor of Mr. Darbshire's beautiful statue of Christ and the Children in the Whitworth Park, in Manchester, and these panels are designed in the same reverent and restrained spirit. From the agony in Gethsemane to the burial of Jesus the series takes us through the last scenes, each plate having the texts of Scripture facing it on the opposite page, selected

according to the orthodox tradition of prophecy and fulfilment. The actual terra-cotta panels ought to be seen, and we are not told what their size is, but the pictures leave an impression not only of earnest purpose, but of dignity and beauty, and the little book may be welcomed by many as a devotional manual for the contemplation of the sufferings out of which arise the prophecy of the triumph of Christ. (Elliot Stock. 1s.)

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.]

PRESENTATION PORTRAIT OF MR. UPTON.

SIR,—Mr. Leslie Brooke's portrait is now practically finished, and will shortly be on view at Manchester College prior to presentation to Mr. Upton. I should be glad, therefore, if intending subscribers from whom I have not yet heard, will kindly communicate with me at once. No announcement with regard to the portrait has been made beyond the short letter already published in your columns, and it is not proposed to send out a further intimation. Subscriptions of any amount, not exceeding two guineas, will be received and acknowledged by me.

28, Holywell, Oxford. L. P. JACKS.

P.S.—Mr. Leslie Brooke authorises me to say that he will be delighted to show the portrait, by appointment, at his Studio, 23, Marlborough-road, N.W., to subscribers and friends.

CONVICTIONS FOR THEFT.

SIR,—All friends of the Rev. H. Shaen Solly will agree with me when I say that he would deal most leniently with a starving man who offends by stealing food. However, the facts do not support his belief that this method is the usual one adopted by magistrates.

I ask Mr. Solly to read "Truth." Each week he will find a list of ferocious sentences for petty theft. The current issue reports a sentence of two months' hard labour for stealing a haddock.

Our future citizens at present in the Sunday-schools should be taught facts; if they are not, when they reach years of maturity they will not thank their teachers for failing to call a spade a spade.

A landowner "encloses" acres of common land, and persuades himself that he has a right to do this, and is prepared, if necessary, to provide unlimited gold to defend this so-called right in a court of justice.

My experience of litigation is that money invariably wins, but I should still teach the Sunday scholars that morally the landowner is stealing.

Land Nationalisation is a grand idea. Mr. Solly says he has been a supporter of the movement for thirty years; so have many other men known to me, and I do not think they will be much nearer the realisation of their desires thirty years hence.

But sentence the landowner (who illegally "encloses") on the basis of two

months' hard labour for a haddock, and before the Sunday scholars of to-day attain their majority we should have the land question seriously dealt with by the Government.

10, Park-place, FRANK PEARSON.
Eltham, Kent, Dec. 24, 1907.

OBITUARY.

BENJAMIN ROBINSON.

By the death of Mr. Benjamin Robinson, the Crewe congregation is deprived of one of its oldest and most faithful members. As he was returning home on Thursday evening, Dec. 26, after bringing the Irish boat express from Holyhead to Crewe, Mr. Robinson was suddenly taken ill. He was conveyed to his home and medical aid summoned, but he passed away on the following morning. Mr. Robinson had been in the service of the London and North-Western Railway Company for fifty-two years, and had all gone well would have retired on Dec. 31. As an engine-driver he had had an exceptional career. An extremely careful and reliable servant, he had been chosen by the company for special duties. For a number of years he drove the Royal train. He was also the driver of the train which won the famous race to Scotland, and broke the long distance record on the North-Western line, running three hundred miles in about as many minutes. He it was who took an engine for the company to the great exhibition at Chicago. He was a man of modest and retiring disposition, and of the utmost integrity of character. His connection with the Crewe congregation dates back to its earliest days, when it met, a very small body, under the Rev. William Mitchell, in a hired room over a bake-house. From those days, right up to the present, though the little church has passed through most trying experiences, no member has been more staunch than Mr. Robinson. Many came and went, many were fickle and spasmodic, but to the end he was always found in his place. For a number of years he served the congregation as its Treasurer, a position he held at the time of his death. The funeral, which was largely attended, took place on Monday. The Rev. H. Fisher Short officiated at the house, at the service in the Free Christian Church, and at the grave-side. Mr. Robinson leaves a widow, five sons and six daughters, for whom the deepest sympathy is felt on all hands.

THE January number of the *Hibbert Journal* is of exceptional interest. The articles by the Rev. George Tyrrell on "The Prospects of Modernism"; Father Gerrard on "The Papal Encyclical from a Catholic's Point of View"; and the Bishop of Carlisle on "The Catholic Church, What is it?" are especially opportune at the present moment, and there is another article on "The Papacy, in its Relation to American Ideals." Other notable articles are Sir Oliver Lodge's on "The Immortality of the Soul"; "The Religion of Sensible Scotsmen" by William Wallace, and "The Alchemy of Thought" by L. P. Jacks.

THE CHILDREN'S COLUMN.

"TE DEUM LAUDAMUS."

DEAR GIRLS AND BOYS,—Will you let me, a new friend, wish you a very Happy New Year? I am sure you all know that the best way to be happy is to make other people so, and I want to talk of just one way in which you can do this. There is a poem written by Robert Browning about a boy named Theocrite, who, all day long, as he worked, sang praises to God. But Theocrite thought he could praise God much better if he were a grown man singing in S. Peter's great church at Rome. At last he became ill with longing, and an angel took pity on him and made him a priest at Rome. Then God, listening in heaven, said "Neither day nor night brings the voice of my delight." The angel, who longed to do anything to serve God, went down and sang in the boy's place. But God said "No, I miss my little boy's voice." Then the angel told Theocrite, who became a boy again, and went back to work and sang, because he found that God wants a boy in a boy's place, and wants each boy and girl, too, to sing thanks to Him. And just ask your minister, too, if it does not make him happy to hear you sing in church. In fact, you do not know how many people you may help by your singing.

But one who wrote hymns long, long ago, said, "Sing ye praises with understanding," and perhaps you say, "We can't understand the hymns that grown-up people sing in church." Well, you can't know what they all mean, yet I think you will find that they almost all have a little bit for you, and perhaps if we talk about a few they will be more interesting.

Do you know one very, very old one called the "Te Deum Laudamus"? In some churches it is sung *every* Sunday morning, and I expect you have it very often. Now, will you ask someone to find it for you and help you to read it? If a man 1,500 years old came to talk to us, should we not listen hard to what he had to say? And this hymn, which is 1,500 years old, does speak to us. Some of you schoolboys can tell us that its name is Latin, and means "Thee, O God, we praise," which are just the first words of the hymn, only when we sing it we say "We praise Thee, O God."

Who made it, no one knows. Some think Ambrose, Bishop of Milan; others say a man named Niceta, of whom little is known. Is it not wonderful that the author of this most famous hymn in the world is not known? And its rather a comfort, too. We are sometimes inclined to think its no use trying to do good, because no one seems to know and no one says "Thank you." But good work is never lost.

Perhaps this writer did not get much thanks for his hymn while he lived, and people here even forget his name; but can't we fancy that in God's other world, where all is known, crowds have found him and thanked him? For all these 1,500 years it has come to be sung more and more. It was soon carried to other countries, where Latin was not known,

and translated into the language spoken there. In this land it was turned into Anglo-Saxon. I cannot give you a verse of it as it was at first, because there are letters which our printers could not find, but here is one which was written in 1410 A.D.:—

"We herien thee God,
We knowlechyn thee Lord.
Thee, everlasting fadir
Al the erthe worchipith."

It was also translated into French, Russian, Swedish and Icelandic, and in German was loved by Martin Luther; and now it is sung all over the world in all sorts of strange languages.

Now, as I said before, it begins "We praise Thee, O God." "We," mind, that means not only the choir and the organ, but *you*, Phyllis and Jack and Stanley, and *me*. It mentions later some special groups of people who are praising God. "All the angels"—most of us have a friend, or perhaps brother or sister whom we love, now helping in the angel song. Next come the Apostles, that little band of friends of Jesus, who, when he went home to God, taught others the good news he had taught them. Then come the Prophets, who are the great teachers whom God has sent at different times, in many countries. And then the Martyrs, and think, among those who first sang this "Te Deum" would be some whose grandfathers or grandmothers could remember the terrible times when Christians were thrown to the lions, or burnt, or put to death in some other dreadful way. They had seen this "noble army" as brave as any soldiers, endure suffering for their religion, and would think of them as they sang.

And lastly the hymn speaks of the "Holy Church throughout all the world," and that means *us* again. Whether we are big or little, rich or poor, in whatever land we live, or whatever colour our skin may be, if we try to serve God we belong to this. And a little further on we ask that we may be numbered, that is, *counted*, with God's saints. I fancy some of the boys will say, "We don't want to be saints, we want to be *men*." Of course you do, and quite right. But a saint really only means just the best sort of man or woman you know or have heard of; any who are loving and brave and true, and who keep themselves from doing or saying nasty things. I know you all really want to belong to them, both in this world and in the next of "everlasting glory." I think that is the best of this grand hymn. It makes us feel that we are all part of God's great family, called the Church, some in heaven, others still on earth.

And next time the minister announces it we will try to picture how it is being sung away among the ice and snow of the North, where they skate or sledge to church, and in India, Africa and Australia where they are trying hard to keep cool; by many thousands of black and brown and yellow men who have learned of the true God, and have left their idols; and by our cousins on the great continent of America; and we shall want to join our voices to theirs in praising God.

EMMELINE J. DAVY.

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LONDON, JANUARY 4, 1908.

THE NEW YEAR.

THE New Year comes to us always with a fresh appeal, the appeal of life that may be stronger and more faithful, and so more full of joy. We wish one another a Happy New Year, and the energy of indomitable hope makes us glad in the thought that it is an open future into which we enter. Now we can think less of ourselves and more of our work. Now we can hold with a firmer grasp those things which abide, which belong to the Unseen and Eternal, in which we know that God is with us—truth and right, reverence, compassion, and brotherly love. We can give ourselves with new consecration to the life which has its joy in unselfish service, in which may be granted to us the vision of the pure in heart, and in that self-forgetfulness and passionate allegiance, the strength of ten. We can go forward because we have surrendered our selfish will to the great forces of life, which grow upward in the sunlight of God, and mean for us a larger fellowship, the communion of a great brotherhood and of the Eternal, in whose strength alone we can be strong. The secret of religion, of a faith which cannot be shaken and a love that is stronger than death, we must find in the midst of the things of our daily life and duty, face to face with the least lovely things of earth, and the most terrible things of human destiny. We must dare to look them in the face, and know what it is required of us to do, how in the midst of the degradation and the tragedy of human life, its falseness and treachery and cruelty, we can be true men, and give ourselves to redeem the fallen and the lost, and cleanse the foul places, and overcome all the evil with a purer good, and the joy of the life divine. The steadfast servant knows what his LORD would have him do. The cross of CHRIST has shown to us the secret of the holiest passion, and a love that must endure and overcome. For human brotherhood, for the Kingdom of God, for happy homes, for an honourable manhood, Life calls to us, and it is the voice of the living God.

RETROSPECT OF THE YEAR 1907.

LOOKING back now upon the year 1907, we do not find that there is any feature of commanding prominence, standing out as a great landmark in the progress of history, by which it must always be remembered. It was, indeed, the year of the second Peace Conference at the Hague; but that certainly does not mark a triumph of the first order for humanity. The results have been, perhaps, too much belittled; for this second Conference was far more widely representative of the nations of the earth than the first, and, though progress was very slow, and there was in particular bitter disappointment at the attitude of the British representatives, yet greater permanence has now been given to the ideal of the Conference, the foundation stone of the Palace of Peace was laid, and the hope of a reduction in the crushing burden of armaments was at least maintained as a pious aspiration.

Other movements of the year have made for international amity and peace, and not least the interchange of friendly visits both of royalties and groups of prominent journalists. One matter for special thankfulness was the progress of healthy self-government in the Transvaal, and the granting of a similar constitution to the Orange River Colony. General Botha became Prime Minister of the Transvaal and was warmly welcomed when he came to this country to attend the Colonial Conference. Another matter for great satisfaction was the appointment of the Right Hon. James Bryce as British Ambassador to the United States of America. Due honour was done to Lord Cromer, when he returned from Egypt, having resigned the office of Consul General, which he had held for 25 years—an administrator of the first rank, acclaimed as the regenerator of that country.

In Parliament no great measure was carried through, and it is to the New Year rather than the Old that we look for decisive legislation, both in the matter of Education and Temperance reform, and also, when the time is come, for decisive action in the conflict between the Commons and the Lords. At the same time a large amount of useful work was done. The Small Holdings and Allotments Act is a real gain, and the Qualification of Women Act for England and Scotland, removing disabilities as to seats on Borough and County Councils, is a welcome step of progress. Whether the cause of Women's Suffrage has been advanced or retarded by the tactics of a militant section of its women advocates is a question on which opinion is sharply divided. Parliament has at last settled the matter of the Deceased Wife's Sister Act, in spite of strong episcopal protest.

We like to think that the sense of social need is growing in the country, and the determination by self-sacrificing effort to find ways of social betterment, but the return of a "Moderate" majority for the first time at the London County Council election was not an encouragement to social reformers. On the other hand, the cause of Temperance reform was notably furthered by the efforts of the *Tribune*, in bringing forcibly home to the public

mind and conscience, the misery and cruel wrong inflicted on the children by present conditions of the drink traffic in the poorer quarters of our cities.

As matters of interest to progressive thinkers and workers, we note that during the year the *Speaker* became the *Nation*, and the *Independent Review* the *Albany*. Both the *Atlantic Monthly* in America and the *Christian World* in this country celebrated their jubilee. The Garibaldi and the Whittier centenaries were duly celebrated. The year brought the retirement of Dr. Edward Caird from the Mastership of Balliol College, Oxford, and of Professor Oort, of Leiden, from the Chair of Hebrew and the Antiquities of Israel. At Cambridge Dr. Courtney Kenny succeeded the late Dr. F. W. Maitland as Downing Professor of the Laws of England, and in Paris, Professor Jean Réville was appointed to the Chair of the History of Religion in the Collège de France, in succession to his father, the late Albert Réville. In London Dr. Alfred E. Garvie succeeded Dr. Vaughan Pryce as Principal of New College, the training school for Congregational ministers.

A notable event in the religious world was the completion of the union of three Methodist bodies, the Methodist New Connexion, the United Methodist Free Churches, and the Bible Christians, as one body, with the title the United Methodist Church. The hundredth anniversary of Primitive Methodism was celebrated by a great camp meeting in the historic Mow Cop, and the centenary of Protestant missions in China was also celebrated. A national testimonial was presented to Dr. Clifford. At the meeting of the Church Congress the question of Disestablishment was vigorously discussed as practical politics, finding a good deal of influential support both among the clergy and the laymen of the Church. At the autumn meeting of the Baptist Union in Liverpool, the Bishop paid a visit of brotherly sympathy, and received an enthusiastic welcome.

In the Roman Catholic Church the Modernist movement has been steadily maintained in face of the uncompromising condemnation of the Pope's Syllabus, and the attack of the subsequent Encyclical. Father Tyrrell's trenchant criticism of the latter document in the *Times* of September 30 and October 1 was followed by his practical excommunication. While in France the stubbornness of Pius X. has prevented any peaceful accommodation between the Bishops and their separated Church and the authorities of the State, the Protestant churches have steadily pursued their work of organisation. The liberal party in the Reformed Church of France, though occupying a difficult position, have brought great energy and devotion to the fulfilment of their task.

In Germany also the Liberal movement has been steadily maintained, and with special vigour by the Protestantverein, which held very successful meetings at Wiesbaden in May. The Rev. Carl Jatho, of Cologne, one of the heretics recently attacked by the orthodox authorities (but so far without success), was the preacher. His sermon and the papers read, with a report of the proceedings, have since been published in pamphlet

form under the title "Protestantische Freiheit." The union of the "Freunde der Christlichen Welt" was represented at the Boston International Congress by Professor Rade, of Marburg, and the Protestantenverein by Dr. Max Fischer, of Berlin.

In this country the most prominent heretic has been the Rev. R. J. Campbell, of the City Temple. The public excitement over the "New Theology" began in the daily press, and was brought to a climax by the publication of Mr. Campbell's volume with that title. It led to a large amount of heart-searching, and the publication of many other re-statements of religious truth, both from the liberal and the more orthodox point of view. Mr. Campbell's crusade has been even more ardent on the side of social than of theological reform. Among the other religious re-statements, that by Mr. Rhondda Williams, of Bradford, was perhaps the best from the liberal evangelical point of view. Mr. Worsley Austin, of Birmingham, published an admirable little book of Unitarian exposition. At the annual meeting of the Evangelical Free Church Council held at Leeds, when Dr. Rendell Harris was elected President, Mr. Campbell's name was dropped from the Committee. We like to remember that at Oxford he addressed a meeting of undergraduates in the library of Manchester College, and that in the evening of the same day the Principal of the College took the chair at his public meeting in the Corn Market.

OUR FREE CHURCHES.

In our own connection the chief event of the year was the meeting of the International Congress of Religious Liberals in Boston, Mass., the fourth biennial meeting organised by the Council of Unitarian and other Liberal Religious Thinkers and Workers. More than a hundred delegates from this country crossed the Atlantic, a large proportion of them being ministers, for whose benefit a special fund had been raised, on the initiative of Dr. Herbert Smith. At the head of the British delegation was Sir William Bowring, President of the British and Foreign Unitarian Association; the Congress sermon was preached by the Rev. John Hunter, of Glasgow, and among those who contributed papers were the Revs. W. Copeland Bowie, C. J. Street, and W. G. Tarrant. These have all appeared in our columns. Among the speakers at public meetings this country was also represented by Mr. Fred Maddison, M.P., and Mr. Herbert Lawford, ex-president of the Laymen's Club, who had taken up Dr. Herbert Smith's work for the Ministers' Fund. Many of our ministers preached in and about Boston, both before and after the Congress, and the American hospitality was boundless in its cordiality. It was a great experience, the benefit of which cannot fail to make itself felt in the work of our churches. The volume of the Proceedings of the Congress is very shortly to be published.

Another great interest of the year was the fourfold extension of the Van Mission, which was carried on throughout the summer, under the direction of the Rev. T. P. Spedding, Missionary Agent of the

British and Foreign Unitarian Association. Not only the one van of 1906, but three others were in the field. One starting from Bradford, Manchester, worked across into Yorkshire and back again; another was in Scotland in the district about Ayr and Glasgow, and the intervening country; a third, starting from Stamford, worked down to London; and the fourth passed by way of Oakham and Melton into Staffordshire and Cheshire. The results were very various, the weather and other things were occasionally hostile, but there were some great meetings, and the leaders of the movement were encouraged.

Good work of another kind was substantially advanced during the year by the efforts of the National Conference Union for Social Service, which held a public meeting in Manchester early in the year, and organised a very successful summer school at Manchester College, Oxford, which, though not largely attended, was highly significant in the enthusiasm it awakened. The work received a special consecration through the death, shortly before the Oxford meeting, of the Rev. B. Kirkman Gray, one of the secretaries of the Union. Both Manchester and Liverpool did excellent work during the year, in calling public attention to the evils of sweated labour.

The President of the National Conference, the Rev. Joseph Wood, made the year notable by visits of sympathy and encouragement which he paid to many of the churches in various parts of the country, in South Lancashire and Cheshire, in Wales, in the West, in East Anglia, and in London and the South Eastern counties.

Towards the close of the year we were glad to be able to announce that the income of the British and Foreign Unitarian Association was again assured at its greatly augmented figure by the making up of the necessary £2,000 in subscriptions to secure the one anonymous subscription of £1,000. The President of the Association, Mr. W. B. Bowring, of Liverpool, who had earlier in the year presented the Roby Hall estate to his city, received from the King the honour of a Baronetcy, and another staunch supporter, Sir James Kitson, was raised to the Peerage. As Lord Aire-dale, it was his pleasure, in the summer, to welcome Robert Collyer once more to Yorkshire, who came over for the eighth time since his settlement in America, to open the Carnegie Free Library at Ilkley, and received from the Yorkshire University the honorary degree of Doctor of Letters.

At the annual meeting of Manchester College, in January, it was decided in future to hold only one annual meeting of trustees, instead of two, as had been the custom, and to hold it at the end of the session at Oxford. The next annual meeting will therefore be held at the College next June. The Rev. L. P. Jacks succeeded the Rev. W. Addis as head of the college residence, Mr. Addis retaining his Old Testament professorship, and being also appointed Classical tutor. The Home Missionary College in Manchester received the gift of a portrait of Dr. J. R. Beard, its first Principal.

New Buildings and Memorials.

During the year the new church at Ashton-under-Lyne was opened, and a

chapel at Sychbant, Cardiganshire; also the Martineau Memorial Hall and Sunday-schools at Norwich and the Preston Memorial Buildings at Unity Church, Islington. A new Congregational Hall was opened at Kidderminster, new rooms at Knutsford, and a new Durning Hall for the Limehouse Mission in East London. An organ and memorial tablet to the Rev. H. McKean were erected at Oldbury, a memorial window to the Rev. R. C. Moore at Horwich, and at Moneyrea, in Ireland, the foundation stone of the Richard Lyttle memorial national school was laid. The congregation of Hope-street Church, Liverpool, celebrated their bicentenary, and jubilees of the present New Gravel Pit Church, Hackney, the Conigre Chapel, Trowbridge, and the churches at Swinton and Halstead were variously celebrated.

In London the Laymen's Club gave a Challenge Shield for gymnastic competitions between teams from our various schools and missions, and Sir Edwin Durning-Lawrence a similar shield for swimming competitions. The end of the year has been marked by the popular services conducted by the Rev. J. Page Hopps in the Euston Theatre.

Publications.

Among the year's publications of the British and Foreign Unitarian Association were the popular sixpenny editions of Martineau's "Endeavours after the Christian Life," and Channing's "Perfect Life," Dr. Freeman Clarke's "Materialism and Atheism Examined," and W. J. Fox's "Religious Ideas." Translations of two of the Religionsgeschichte Volksbücher by the Rev. E. W. Lummis, Wernle's "Early Sources of the Life of Jesus," and Wrede's "Paul," were also published. Among the publications of the Sunday School Association were M. Giran's "Jesus of Nazareth" translated by E. L. H. Thomas, A. W. Fox's "Practical Teaching of Jesus of Nazareth," and Hermann Thomas's "The Early Church." Among the publications of the American Unitarian Association Robert Collyer's "A. H. Conant" and "Father Taylor" were specially welcome. Of our own ministers, J. L. Haigh published "Sir Galahad of the Slums," and J. M. Lloyd Thomas, "A Free Catholic Church." Dr. Drummond's "Studies in Christian Doctrine" belongs to the new year.

Ministerial Changes.

There have again been many ministerial changes during the year. The Rev. Frank Walters has resigned the Church of the Divine Unity, Newcastle-on-Tyne, and is shortly to be succeeded by the Rev. Alfred Hall, of Norwich. The Rev. J. Tyssul Davis has resigned Chatham and gone out to Ceylon to become President of the Ananda College, Colombo. The Rev. Wilfred Harris has resigned Unity Church, Bolton, and is going out to Adelaide to be minister of the Unitarian Church of that city. The Rev. Rudolf Davis has resigned his office as District Minister to the Western Union and the Bridgwater pulpit and is going to Gloucester. The Rev. S. H. Street resigned the Bell-street Mission, Marylebone, and is abroad on account of his health. Other resignations are: Mrs. Broadrick of the Lewin's Mead Domestic Mission

Bristol; the Revs. G. Knight, of Dob-lane, Manchester; Gardner Preston, of Hastings (settled in Hamburg); J. H. Green, of Lydgate; A. L. Smith, of Hale; J. Harrison, of Middleton, Manchester; D. Davis, of Nantwich; Delta Evans, of Southend-on-Sea, and G. A. Ferguson, of Gateshead.

Among the year's changes have been the Revs. W. Whitaker from Cardiff to Hull, F. B. Mott from Southport to Cardiff, J. Burton from Poole to Portsmouth, H. S. Solly from Bridport to Poole, Simon Jones from Pontypridd to Swansea, H. J. Rossington from Longsight to the First Church, Belfast; R. H. U. Bloor from Reading to Exeter, F. A. Homer from Taunton to West Bromwich, W. Lindsay from Christ Church, Nottingham, to South Shields and Sunderland, W. J. Pond from Long Sutton to Whitechurch, J. Barron from Tavistock to Ashton-under-Lyne, W. L. Tucker from Blackfriars Mission to Bridport, A. Thornhill from Carlisle to Dob-lane, Manchester; H. Cross from Yorkshire to Carlisle, Charles Snedden from Kirkcaldy to Christ Church, Nottingham, John Evans from Colne to Rochdale, A. Golland, from Essex Church, Kensington (assistant), to Newport, Mon., M. R. Scott from Ainsworth to Southport, R. P. Farley from St. Helen's to the Bell-street Mission, Marylebone, and G. V. Crook from Newry to Cork.

Former students of Manchester College, Oxford, have settled as follows: F. Sinclair (New Zealand) at Melbourne, J. C. Ballantyne at the Blackfriars Mission and Stamford-street Chapel, R. N. Cross, as assistant at Essex Church, Kensington, J. Shaw Brown at Newchurch, and Felix Holt as assistant at Bolton. Former students of the Home Missionary College, Manchester: E. Thackray at Huddersfield, W. McMullen at Swinton, H. Warnock at Colne, and T. Munn at Grey Abbey, co. Down.

Other newcomers are the Rev. E. W. Sealey, formerly curate at St. Chad's, Devonport, at Blackburn; Dr. G. C. Cressey, at Brixton; J. W. Cock, of Oxford, as assistant at Sheffield; and C. E. Jewell at Crediton. The Rev. R. H. Lambley has returned from Melbourne, and is settling at Horwich. Dr. W. Griffiths has settled at Oldham-road, Manchester; Revs. P. E. Richards at Walsall, S. Burrows at Hastings, E. B. Betham at Tavistock, D. R. Davies at Rawtenstall, W. Harvey-Smith at Long Sutton, Mr. Thomas Graham, of Todmorden, at the Lewin's Mead Domestic Mission, Bristol, and Mr. W. B. Matthews, of Bridport, is to go to Colyton.

Our friend the Rev. E. W. Lummis, formerly of Leicester, has settled in Switzerland, as pastor of the churches in the Münsterthal at Fuldera, Chierfs, and Lü, and preaches now in Romanish as well as German.

OBITUARY.

The close of the year 1906 brought the death of the Baroness Burdett-Coutts, Mrs. Josephine Butler, Mr. Samuel Smith, and the Rev. T. W. Chignell, whose names we could not include in our record of that year.

The Obituary of 1907 includes the names of Oscar II. of Sweden and the Shah of Persia, M. Pobiedonostseff, formerly Procurator of the Holy Synod of Russia; M. Khirmian, the Catholicos of the Armenian Church; Carducci, the Italian poet, and Signor Bracciforti, of Milan; Carl Blind and

Moncure Conway, Canon Malcolm McColl, Dr. J. G. Paton, G. F. Bodley, R.A.; Carvell Williams, Professor David Masson, Dr. John Watson, Lord Goschen, Lord Battersea, Joachim, Grieg, Sir Michael Foster, Lord Kelvin, Sir Lewis Morris, Gerald Massey, and Francis Thompson.

From the fellowship of our churches we have lost Miss Lewin, Miss Emma Shaen, Mrs. Vance-Smith, Mrs. W. H. Herford, Mrs. E. J. Nettlefold, Mrs. W. Colfox, Mrs. H. C. Briggs, Miss Clark, Hodgson Pratt, Joseph Broome, Henry Blessley, Joshua Crook, Ferdinand Heiborn, Alfred Bache, W. Wallace Bruce, Algernon Sydney Field, Richard Wade, Herbert Marsland, Ald. James Bibby, of Burnley, and Peter Bibby, Ald. Thomas Holt, of Bury, and many other faithful friends.

From the roll of our ministers we have lost the Revs. B. Kirkman Gray, William James, Walter Lloyd, John Miskimmin, William Robinson, W. Wynn Robinson, Francis W. Stanley, Frederic Thomas and Alfred W. Worthington. The Rev. John Cukson, of Plymouth, Mass., was also formerly of our fellowship.

PUBLIC WORSHIP.

MANY of us regret that our churches are not more largely attended, and yet regret it without tears, as if public worship did not appear to us to be a matter of much importance.

Now if there be a real feeling amongst us that public worship is unimportant, we may as well face the fact and consider the significance of it. In the first place, it means that our churches have been built for a purpose which we no longer regard as important, and in the nature of the case we can feel little interest in maintaining those churches in the future. In the second place, it means that we have to face a future in which the public worship will no longer draw us together, and those who call themselves Unitarians will not meet one another week by week in order to take part in united worship, as they have been accustomed to do in times past. And in the third place, it means that by discontinuing the practice of meeting one another regularly and at a given time and place every week we shall run considerable risk of losing touch with one another altogether. We have to face the fact that we are breaking a bond of union which has been the primary source of many close and life-long religious friendships in times past; and we must consider whether the kindly human relationships that have sprung up through the weekly fellowship of church-life are to be lost to us in the future with a regret that need have no tears. Apart from the many friendships that have been formed in times past between minister and people, and which the future is not likely to reproduce should the practice of public worship be generally abandoned amongst us, we have also to calculate on the loss of those very deep and often life-long friendships which have been formed by the continual meeting together of men and women of kindred spirit and sympathies in connection with the maintenance of a form of religious life and communion congenial to them all. United primarily by deep convictions and similar views of life and duty, those who might otherwise have lived in the same

city as utter strangers to one another have been drawn to one religious meeting-place and have found their spiritual kith and kin. Fathers and mothers who can look back to-day upon the church of their childhood as upon a true spiritual home, in which they both learned the deepest truths of religion and also became fellow-worshippers with others similarly taught, and so grew up not into the solitude of a lonely faith, but into the glad joyousness of a companion's faith, must feel that their own children, who are growing up in the practice, maybe, of private and secret prayerfulness, but without the joy of open communion with the religious life of others, are perhaps suffering a loss which no other form of human companionship can replace.

Now, it may well be said that we do not uphold the practice of public worship for the sake of making friends one with another. Yet no sooner have we said so than we are aroused to consider this very thing—What is the special object of public worship as distinguished from the special object of private and purely personal devotion?

And when we ask the simple question in this simple way, we shall perhaps answer somewhat in this manner: The object of private prayer is summed up in the first commandment, "Thou shalt love the Lord thy God"; but the object of public worship is summed up in the second and similar commandment, "Thou shalt love thy neighbour."

To love God we must love man, and to love our fellows we must be willing at least to meet them as brothers and sisters, and in God's name we must make acquaintance and make friends one with another. For if a man say he loves God, and desires to commune with God all by himself on a mountain-top, but if he does not love his fellow-man, and is not willing to commune with his neighbours or to hold close and intimate spiritual communion with God's other children—his own brethren in God's sight—such a man's religion is in danger of much hollowness and hypocrisy and unconscious self-deception.

Therefore, public worship surely teaches us that to commune with one another is *essential* to communing "in spirit and in truth" with God. And if this be so, to regard public worship as unimportant is to regard religious sincerity as unimportant. For public worship reminds us that when we would commune with God we must commune with man, and to despise humanity is to cast contempt on the Divinity.

Public worship has for its object to make us friends one with another "in God's name."

The writer would be thankful if these few words might give rise to an earnest discussion of a subject that he feels to be of the utmost import to our religious life and sincerity.

WILFRED HARRIS.

THOU art not the more holy for being praised, nor the more worthless for being dispraised. What thou art, that thou art; neither by words canst thou be made greater than what thou art in the sight of God. If thou consider what thou art in thyself, thou wilt not care what men say of thee.—*Thomas a Kempis.*

OUR GREAT PROBLEM.

BY THE PRESIDENT OF THE NATIONAL CONFERENCE.

OUR Churches have one problem which like the poor, is always with us—the problem of their weakness. It has been said that a Church without problems is a dead Church. It does not follow that a Church with many problems is a live Church. Yet it is a sign of some measure of vitality when a Church is *troubled* by its problems. As it often happens on sick beds, when pain ceases the end is near; so in the case of Churches, when problems cease to trouble them decay marks them for its own. Trouble is a sign of life, and it is one ground of hope that we are troubled by our problems and not at ease. Now our chiefest problem and that which includes almost all the rest, is our weakness. I do not mean our want of numbers; I mean our want of vitality.

'Tis life whereof our nerves are scant;
More life and fuller that we want.

It is true this is not peculiar to our own community. All Churches feel the need of stronger, fuller, deeper life. All alike confess that far too often the altar lamps burn dim and low, and the fires of devotion dwindle down into cold grey ashes. All alike pray for a revival in the inward parts. But it is no consolation to us that others are weak. Our need remains as great as ever, and that is, more of the life-giving spirit within us making us more and more largely alive, with a fuller consciousness of God, a completer consecration, and a more exultant ecstasy of being. All our other problems would be on their way to solution could our Churches shake off the devitalisation which too often appears to afflict them. We need closer fellowship with the Divine. God in the soul and the soul in God, life flowing out of the heart of God the fountain of being, through all the channels of our being—everything else is secondary to this. Methods, organisation, good taste will never save our Churches. I hear men say, "Oh! if we had more money how much could be done!" I do not deny the value of large funds, but I remember who said, "Silver and gold have we none; yet such as we have we give unto thee. Rise up and walk!" And it is not lack of money prevents us from saying to men "Rise and walk"; it is lack of vital power. How feeble is our apprehension, how cold our response to the passionate language of the Bible! It has become so commonplace that on our lips the passion has evaporated. Who is there breaks out with the cry "I was glad—GLAD—when they said unto me, Come, let us go into the house of the Lord?" Who knows what it is to "*hunger* after righteousness?" Who can say, "My soul *thirsteth* for God?" Who strongly *wills* to conform his being to the Being of his origin? This is the problem of problems, and I commend it to the thoughtful hours of our ministers and churches, asking them to consider the all-profound, far-reaching signification of the words, "I am come that ye might have Life, and might have it more abundantly."

But this granted, it remains that there are other reasons for our weakness on all of which there may not be such general

agreement. It is to these secondary causes I desire to call attention.

During the past year I have spent a good deal of time wandering up and down the country with the view of making myself better acquainted with the condition of our Communion, and trying to give some encouragement to labourers in difficult places. I have preached in 40 churches, I have held 19 conferences with 19 congregations and other bodies. I have been welcomed into many homes, and have gained an insight into the work going on such as I could not have received but for such an experience. It is a variously coloured impression remains on my mind. There is much faithful, earnest, quiet effort; there are many sacrifices made, especially on the part of the ministers; there is a spirit of hope abroad and not a little to fill the heart with thankfulness and encouragement. During the past year the great cause of the Liberal Faith, in which our own communion is involved, has taken a great stride forward, reviving the hearts of many in our midst who had almost begun to despair. And if the Delectable Land is not in sight, we are at least not quite so far off as we were a little while since. I am not one to speak of our weakness and comparative failure in the spirit of pessimism. If I cannot say ALL is well, yet I am confident that "The little more and how much it would be."

Let us face the facts. Our churches do not succeed as it seems to us we have every right to expect. Our simple and glorious Gospel, the Gospel of Joy if there be one, attracts but few. The common people do not hear us gladly. We have too many dwindling congregations. One third of them are only kept alive by doles and grants. Old families disappear and their places are not filled by newcomers. The stipends of many of our ministers so far from being a living wage are below those of the skilled artisan. Public worship appears to be more and more neglected even by our own members. In how many places is a morning congregation of forty thought to be quite good? We suffer from the eternal lack of pence. We suffer also from a lack of enthusiasm for our Church. We suffer further—well, let us give up particularising, and come, if we can, to causes. Why are we weak? No doubt many replies could be given if we could persuade our people to reply at all. I can only give two or three of the more important that suggest themselves to my own mind.

(1) I believe our weakness largely arises from not making enough of our simple, common, human, natural Christ. We are so dreadfully afraid of being misunderstood that the language about the founder of our faith is less warm and devoted than what, in our heart of hearts, we really feel. Connected with this, our weakness is partly due to the attempt to run our churches as something brand new in religion and having little or nothing to do with the great stream of Christian tradition which has brought us hither. We fail to see the immense importance to faith of a human hero, ideal leader, master, through whom and in whom we see the Divine more clearly than elsewhere—a hero, leader, ideal, now enthroned in the gateways of eternity, an inspiring vision, and in whom is embodied the ideas and causes by which we might conquer, and to

whom we may give our ardent loyalty and our passionate love. The attempt to do without Christ, the human, natural Christ, is the most wasteful and uncalled for surrender of religious power that a Church can make. In the moving language of Mrs. Humphry Ward, "Christianity still claims us, because, in its best form it is the most moving and beautiful, the most striking and concrete testimony that history affords to the power of a divine, and eternal life, a life which is perpetually revealed in conscience, love, and knowledge, and which so presses on and appeals to the human spirit, that while its action leaves the half of existence a mystery, it can yet generate within the sphere of contact between it and man a faith which can transfigure these passing years, and take terror even from the face of death." "The life of Jesus is the perpetually attractive symbol of this contact between God and Man."

(2) Exaggerated individuality. In our righteous revolt from false authority, in our legitimate demand for personal conviction, and independent judgment, in our intention at all costs to be true to self, we have gone to the other extreme where consideration for others, the subordination of self to the good of the whole, the willingness to give up and forego for the general good are often forgotten. Personal freedom, private judgment, and congregational independence have been so magnified that co-operation has become difficult, and instead of being a living body (the body of Christ) every joint and limb and organ bound together by the ligaments of fellowship, we are a fortuitous heap of atoms. Instead of marching as an ordered army with its strength and discipline, we march along, if we march at all, an aimless, accidental mob. We have forgotten that the conscious individuality of the man is a product of an organised society, and that only in union can the individual reach his full stature and be truly himself. Living alone and standing apart from others, he can never show what he is but only what he is not. He can only show that he is not a friend, or acquaintance, or companion, or comrade, or neighbour; he exists for nobody, and so at last becomes, to his horror, himself a nobody. We only become ourselves as we live in the lives of others. I am for a strong individuality in our Churches, only I am convinced that the stronger the individuality the better it can afford to perfect Church organisation, and that the more complete the organisation, the more certain it is to evoke a further growth of the individual personality. The two are not opposed to each other. They are correlative factors of a single process, but when the one or the other is neglected you have weakness in both. That is being impressed upon us more and more in the State. The movement which we call "social," so markedly a feature of modern conceptions of the State, has disclosed to us the deep roots by which our personal existence draws its very life out of the soil of human fellowship. And the basal idea of the Church is not first of all personal independence, but the association of kindred minds that they may there gain influence and efficiency. The days of particularism are over.

Our exaggeration of individuality affects us in various ways. Our insistence on private judgment, personal opinions, the open mind, draws to us not only the lovers of truth but the lovers of eccentricity, three-cornered people who cannot work with others, the faddists who are bitten by the last new craze, and folks who are so very much of their own opinion that they have not learned to subordinate self for the common good. The open mind may be in excess. Talking with one of our most respected laymen he said, "Our late minister was a young man of great ability and a personal favourite with us all. His failure arose from the fact that he made a fetish of the open mind. It sometimes seemed as if he had no settled convictions at all. He plunged into every movement that came along. He was eloquent on the pores of the skin and Jaeger clothing. Apropos of the visit of a mysterious Hindu he expounded in the pulpit the Vedantic philosophy. I need not say that the moment he came he preached on "What we stand for." He preached also upon Buddhism, Druidism, Vegetarianism, Spiritualism, Confucianism. He gave us a lecture on the Hexateuch, sandwiched between sermons on "Kipling's Jungle Book" and Maeterlinck's "Bee." In fact he preached on anything except Christianity. Of course he joined the hatless brigade and wore sandals. In fact, his mind was so open that he was an 'anti-' most things." Well, my friend was a bit of a humourist, but beneath his humour lay a very serious and generous nature. More than once or twice laymen have said to me, "I wish our ministers did not so often give the impression of a want of level-headedness. At any rate, they need not bring all their fads into the pulpit." To have a heart and mind open on all sides to truth and to our fellow-men does not mean taking up with every new little "ism" that happens to give a startling headline in a newspaper. It rather runs purely on big, broad, universal topics—topics which reach down to the deep things of the soul and the high things of heaven. Then there is the desperate itch of originality; in the determination not to be as others, not to be copyists, or echoes, but to strike out their own line, men sometimes say things which throw no light on the problems of thought of life, but only startle or shock.

But let not the laity think they never show individuality in excess. One does not attend church very often because the minister *will* read lessons from the Bible, instead of something fresh and up to date. Another cannot away with the Ten Services. A new hymn-book is wanted, and a committee of a dozen have a dozen different opinions, and no progress is made because everyone is standing out stiffly for his own opinions, and no one of us is willing to give way. In the appointment of ministers how rare it is to find a congregation considering the welfare of the neighbouring churches as well as its own—taking into account how the other churches can be served by the new appointment. Congregations are warned against inviting to the pastorate outsiders who have not submitted themselves to an advisory committee, and jealous of their independence, it is done all the same. Small and neigh-

bouring congregations refuse to share a minister between them, each cherishing its own complete autonomy although neither can have a pastor without considerable help from sources other than its own. No church is so independent that it is not its brother's keeper. We do not realise as we should the warm breathing force of a living communion. We are inclined to think there is something evil and dangerous to freedom in the idea that our Churches should be compacted into a fellowship that is solid, firm, steady, organic.

JOSEPH WOOD.

(To be concluded.)

THE STILL, SAD MUSIC OF HUMANITY:

THE Lord Buddha heard it when, as a prince, he dwelt in his luxurious palace with sweet Yasôdhara; and henceforth nothing could restrain him from going forth to help mankind. In vain did the king surround him with costly delights, in vain did he issue a mandate that no mention should be made in his son's presence of sickness or pain, of age or death. The sleep of Gautama was troubled with strange dreams of human ills; and when at last he was allowed to drive out in his chariot (if haply this might pacify his troubled mind) to see the world that cried to him day and night, amid the joyous crowds that thronged about his going one miserable old man, tottering from his beggarly hovel, alone riveted his attention, and poignantly touched the chord of sympathy in that tender heart. Thenceforth there was no rest for this noble prince; and finally, issuing forth alone from the gates of "tripled brass," he flung aside his royal pomp, and gave himself to the humble service of man, with a passion for self-sacrifice which has caused his memory to be adored by millions of worshippers throughout Asia. All of which is a parable not difficult to understand by those who are simple of heart.

The Buddhas are few, but when they appear, they inspire innumerable disciples. Nothing, it seems, is so dear to the heart of man as the thought of those who have given themselves for the human race, in spite of the fact that he pursues the saint with his execrations to the day of his death. It is hard to understand why the world should first persecute its prophets and venerate them afterwards; but the cause of this strange conduct lies deep in human nature, which has not yet forgotten the old tribal instincts of our savage forefathers. Yet, one would repeat, the thought of those who have given themselves for the human race *is dear to the heart of man*; and although he is slow to admit it, he responds at one time or another to their love as gladly as a bird responds to the call of its mate. For the seeds of heroism are also in him, but these will not grow properly while he seeks the perishable things of life, and thinks he is wiser than the sages.

Whether the seeds of heroism ripen visibly in our sight or not, however, "the still, sad music of humanity" wails through our idlest babble, even as it mingled its notes with the voices of the singing-girls in Gautama's palace.

Inured as we are, unhappily, to the horrors of modern civilisation, for the most part we heed less compassionately than did Buddha the cry of the suffering; but few are the intelligent minds that give no thought to what are called the pressing needs of our time. The pity of it is that so many minds which *ought* to be intelligent are content to be so much less, and that the work of those who are honestly trying to help the world a little should be frustrated, too often, by the drones in the hive.

Much more might be done to help human progress, notwithstanding, if youthful enthusiasts were more wisely handled. It is quite right that the pedantry and censoriousness—in a word, the priggish self-consciousness—of which they are often so innocently guilty, should be laughed out of existence; but too frequently the very ideals which clothed themselves in such crude forms are abolished at the same time, and that is a serious loss to humanity. In picking off the imperfect blossoms, one is usually careful not to injure the plant; and in pruning the young idea, it is, at least, as well not to end its life altogether! For there is no stimulant to the brain so effective as a noble aspiration, and the tradesman behind his counter, no less than the scientist in his laboratory, will not perform his daily tasks with less integrity, because he thinks that all honest labour benefits the world in ways that cannot be valued by money. The saviours of society have too long been formed into an exclusive aristocracy; and instead of wasting our satire on the efforts of the budding idealist to enter the magic circle, it would be more profitable to explain to him what opportunities for emulating their self-sacrifices await him, even in the dull routine of life which he regards with so much impatience. Goodness, he should be told, is nothing if not democratic; and to many a rough-handed toiler working in mine or factory to-day, "the still, sad music of humanity" has come with a deeper harmony caught from the ring of the pickaxe and the whirr of the loom. One must remember, too, that no final revelation of truth has yet been made, and that the light streams in through many-coloured windows. To one it may be given to trace the sources of a Nile or an Amazon; to another to study the wild things discovered in a stretch of English woodland. This man may have the pure imagination of a poet, that one the blunt eloquence of a Socialist leader. Some find their mental outlook converging on political questions; others are more interested in the evolution of art. Your young zealot may become the leader of a democratic movement, or a clerk—with ideas—in an insurance office. At all events, clearly everyone cannot be levelled down to the same plane; and it is much better that enthusiasm, in any healthy direction, should be encouraged and guided, than that it should be destroyed by the cheap cynicisms of the worldly-wise. The essential thing in life is the motive which impels us to work at all; and there is so much latent nobility in the meanest souls, that they will live for an ideal as passionately as they will fight for existence if once the true appeal is made to them. And that appeal invariably comes through the suffering of their fellows.

When all is said and done, it is but in a wild attempt to flee from their "better selves" that some men persistently try to drown "the still, sad music of humanity." Its haunting notes trouble them, at times, as nothing but sorrow and love ever trouble us at all; and so they build themselves palaces of delight, through the walls of which it cannot penetrate. In feasting and the pursuit of pleasure they pass their days. If they go out, they fly past the tenements they dare not look at too closely in cars that seem to outspeed the sun. When their own country is wrapt in the gloom of winter, they journey feverishly south, to lose, in the glitter of blue seas and the shimmer of marble villas, the remembrance of pinched faces and sunken eyes in the streets of our teeming cities. And yet, all the time, they are lonely at the core of the heart with that awful loneliness which is life's reward for the wealth and time they have squandered to win her favour. Their whole existence is one ceaseless effort to put the ugly things of the world out of sight; and the result is that, for them, not one truly lovely thing remains in it at the last! The terrible *ennui* of satiety spoils every pleasure, as dust clouds the water of a stagnant pool; and beauty itself seems to escape from those who seek her in utter selfishness. Happier than all these is the man who is not afraid to hear that plaintive melody of the underworld, which ceases not day or night, and which he recognises as the sob of his own soul.

LAURA ACKROYD.

PROVINCIAL LETTER.

LONDON.

SINCE I wrote my last "Letter" some personal changes have occurred, and in several places other noteworthy events. In general, however, the situation remains as it was. Our scattered congregations share to the full the discouragements experienced by most forms of organised religious effort, and they have few instances to give of that extraordinary numerical success which relieves here and there the modest level of church work as a rule. We are promised in the pages of this journal a discussion on the life of our churches. There can be no part of the country where the problem is more pressing than that which meets us here in London. How gladly shall we welcome any word that will give us guidance and inspiration!

With the exception of several smaller congregations, all in our circle are at present provided with settled ministers. The vacancies caused by the removal of the Revs. W. L. Tucker, from Blackfriars, and A. Golland, from the joint-pastorate at Kensington, have been filled by the appointment of young and earnest ministers, from whom good service has already been received. The Rev. J. C. Ballantyne has a vocation after his own heart at Blackfriars, where he was well known in his pre-college days; the Rev. R. N. Cross, who shares with the Rev. F. K. Freeston the highly important work at Kensington, is a stranger to most of us; but, coming from Manchester College, Oxford, with excellent credentials, it should not be long before he, like his predecessors, finds

himself fully at home with us all. Two other newcomers have been heartily welcomed—the Rev. R. P. Farley, at Bell-street Mission, and the Rev. Dr. G. C. Cressey, at Brixton. The former brings to his work a keen enthusiasm for social reform, the latter a store of experience gained east and west in the United States. The vacancies they fill call up feelings of deep sympathy and regret. Our friend the Rev. F. W. Stanley has been called to his rest amid many a testimony to his character as a brother beloved; the Rev. Sydney Street is away in Switzerland, regaining strength, we trust, for future labours among us.

Several indications have appeared showing the strain and stress of work in a London pastorate. Whatever other conditions are necessary for fruitful toil, certainly the minister should be, if possible, in abounding health. With this in mind, there is special reason to congratulate those churches whose ministers crossed the Atlantic in the autumn and brought back both mind and body invigorated. A considerable number of our London brethren were in this happy case, and there is no doubt that their churches have already received a transmitted benefit. It was interesting to see how adroitly our Manchester friends utilised the occasion recently by a public meeting where impressions and experiences were reported by the travellers to Boston from that district. In London, while the ministers have naturally had their own discussion of these things, and I suppose all the congregations concerned have heard their own ministers' reports, there has been no such general gathering as that at Manchester. Despite the many efforts put forth in the direction of inter-congregational fraternity, it must be confessed we have much yet to learn in these things.

Changes have taken place, not altogether happily, in the life of two congregations. The Plumstead and the Forest Gate friends, after a lengthy period of financial support from the London Unitarian Society, are now resolved to be independent, and their ministers and they are facing a degree of self-denial that may well be called severe. I am convinced that in both cases there is much genuine manliness at work, and all who can appreciate such a quality will wish a happy issue from the present difficulties. Of other youthful congregations I hear encouraging reports. The new church buildings at Kilburn and Lewisham are still on paper only, but the members go steadily onward, holding well together, and slowly making towards the consummation of their plans. Acton continues diligently active, and in due season will reap. Other movements of this rank call for no special remark here.

The life of the congregations already fairly established and equipped finds no index in ways characteristic of those in the adolescent stage. Of some it must be acknowledged the symptoms are not reassuring; in others the calendars show ever-fresh endeavour to cope with the demands of our age upon the church. The schools, classes, societies, and fellowships that are nurtured by, and in turn nurture, the congregation claim but a domestic history; yet they surely count for good in the areas around our churches. Particu-

larly is this the case, I think, where young men and women are drawn together in any considerable numbers. These are the active, growing minds of to-day, the stalwarts of to-morrow. Would that all our congregations were alive to the need and the opportunity presented in this section of our vast community! We want more of the missionary spirit all round, but especially in this direction. Let us, ministers and people alike, seriously ask, What are we doing for the young workers of our city?

Our brave veteran brother, John Page Hopps, has once more essayed the great thing by his Euston Theatre services. Friends who attended have assured me of the very evident impression produced upon the large audiences assembled. "Does it do any permanent good?" we are asked. As measured by church-enrolment, perhaps not. There are other measures, however, dear as this must be to those who value aright the culture given in habitual worship, the immeasurable blessing of regular moral discipline and mental enlargement. Suppose there were but one young life arrested on the brink of ruin, or one beclouded mind guided to the light of God—would it not be worth doing? But here, in the great assembly, there is the chance of scores of such deeds of Christlike benediction.

Most of us cannot do this "theatre" work; we have neither the money nor the ability. But, who knows? We may get some more "outsiders" into our regular places of worship if we go about it in the right way; and, once there, let them have our very best from preacher and people—especially from people. For a burning and shining light in the pulpit can do very little in our practical age. If the pews are filled with curiously carved icicles, Unitarianism is either a brotherhood or—a mockery.

W. G. TARRANT.

WE comprehend the earth only when we have known heaven. Without the spiritual world the material world is a disheartening enigma.—*Joubert*.

THE Son of Man does not speak to us as strangers to a voice like his: he never moves imperiously about, as among a race of spiritual serfs, who must be made to do an outside will they are not fit to comprehend. His tones are directed, not to overpower, but to penetrate. He does not bear down against resistance, but touches the springs of native force. He appeals as to souls that bear kindred with his own; that secretly know the right from which, in the misery of delusion, they have turned away; that deeply love the purity and power of heart they have so sadly lost; and feel the shame and sorrow of an alienation, boasted of perhaps as freedom, but lamented with the hidden sighs of exile. He speaks as if his diviner sphere of thought created no separation, and made no difference in the free outpouring of his soul. And so it really was: he had but to be himself and live that Godlike life, to become a central light of human trust, and the most enduring object of human affection. I know no better answer to those who say that the mind of man has no perception of the Holy, and can vow no allegiance to the Divine.—*James Martineau*.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.]

Astley.—The annual scholars' party was held on Christmas Day, when prizes were presented to the successful scholars by the Rev. P. Holt. An operetta, "The Slave of the Lamp," was rendered by the children, and the dialogues, "Having their Photographs Taken" and "Old Maids Matched," by the elder scholars and teachers. About one hundred and fifty persons were present. The party was a great success.

Bridgwater.—A special meeting of the congregation of Christchurch Chapel, which was largely attended, was held in the school-room after evening service, on December 15, to receive, through the committee, the resignation of Rev. Rudolf Davis, B.A., who is shortly moving to Gloucester. From this meeting a letter, signed by the officers on behalf of the congregation, was sent to Mr Davis, expressing real sorrow that his ministry among them was so soon to cease, and adding: "We cannot let you go without telling you how much we shall miss the devotional earnestness of your Sunday services, the quickening power of your preaching, and the kindly helpfulness of your daily life in our midst." A reply from Mr. Davis, dated December 16, was read to the congregation at a special meeting held after service on Sunday evening last, warmly acknowledging this expression of the congregation's appreciation and goodwill.

Brighton.—A recital of Dickens's "Christmas Carol" was given by Mr. R. Longworth, on December 20, in the Lecture Hall, and his excellent rendering of the story was much enjoyed. A recent course of lectures on "John Ruskin," given by Rev. Priestley Prime, was well received by a good audience, which increased week by week. The lantern illustrations were highly appreciated. The large congregation which assembled on Christmas Day was very gratifying.

Burnley.—A sale of work, with Christmas tree, was held at the Burnley-lane Unitarian Mission, on December 21, opened by Councillor J. R. Cameron, of Acerrington, Miss Blanche Mackie presiding. In the evening, entertainments were provided by the Nelson Unitarian Concert Party. The proceeds amounted to £12.

Coalville.—A very pleasant congregational tea-meeting was held on Dec. 26, when, after tea, Mr. Wells, with the assistance of Mr. H. Ison, showed a large number of lantern views—mostly of local interest. Songs and recitations were given by several friends. A vote of thanks to Mr. Goddard, who kindly provided the tea, and to Mr. Wells brought the meeting to a close.

Halifax.—Christmas services were conducted in Northgate-end Chapel on Sunday, Dec. 22, by the Rev. W. Mellor, with special music by the choir, a musical service being organised by the Orchestral Society. The collections realised £6 17s. 10½d. for the Royal Halifax Infirmary. There was service on Christmas Day, and on Thursday, Dec. 26, the school and congregational tea-party was held. The Rev. J. Arthur Pearson spoke very interestingly of the Boston International Conference, and addresses were also given by the Revs. W. Mellor and W. L. Schroeder. The choir contributed music and the children carols. Mr. R. E. Nicholson was chairman. The electric light has just been put in the chapel, and the effect is very good.

Horwich (Appointment.)—The Rev. R. H. Lambley, M.A., who returned last year from Melbourne, has accepted the pulpit of the Unitarian Free Church, in succession to the late Rev. R. C. Moore, and enters on his ministry with the New Year.

Ipswich.—The annual meeting of the Friar-street congregation, held recently under the presidency of Mr. G. J. Notcutt, was full of encouragement, and the speech of the Rev. L. Tavener was fully in keeping with the spirit of the meeting. Some members of the Social Guild and Sunday-school scholars gave an entertainment on another evening with *tableaux vivants* from modern pictures by Watts, Millais, &c., which were explained by Mr. Tavener. It was a great success.

Manchester: Broughton.—At the scholars' annual Christmas party on December 28, the

prizes for good attendance at Sunday school, were distributed by Miss Louisa Aston, and Father Christmas afterwards distributed gifts to children and teachers alike. The evening's entertainment concluded with a comic sketch, and was much enjoyed.

Yorkshire Unitarian Club.—On Saturday evening, December 28, Dr. J. Estlin Carpenter lectured in the Priestley Hall, at Leeds, on "An Indian University in the Seventh Century," and was heartily thanked for his lecture, on the motion of Mr. Arnold Lupton, M.P., seconded by Mr. Grosvenor Talbot, and supported by the Rev. C. Hargrove. On Sunday Dr. Carpenter preached the anniversary sermons in Mill Hill Chapel. The next meeting of the club is to be on Saturday, February 1, at Upper Chapel, Sheffield, when the Rev. Charles Peach is to lecture on "Religion and the Labour Movement."

Only the man who gives, hoping for nothing again, who gives freely, without calculation, out of the fulness of his heart, ever can find his love returned to him.—*F. D. Maurice.*

He who is forgiven *must be satisfied* with his outward lot, whatever it may be. The forgiveness which unites the soul to God, and which fills it with the love of God, is enough. He will gladly take his place in the great order of the universe, whatever that place may be. He will be glad to do his Master's work in a lowly place, a lowly office, if it is right that he should be there.—*James Freeman Clarke.*

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, January 5.

LONDON.

Acton, Creffield-road, 11.15, Rev. ARTHUR HURN; 7, Rev. R. N. CROSS, M.A.
Bermundsey, Fort-road, 7, Rev. JESSE HIPPERSON.
Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.
Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. C. CRESSEY, D.D.
Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. J. JUPP.
Deptford, Church-street, 11.15 and 6.30, Rev. A. J. MARCHANT.
Essex Church, The Mall, Notting Hill Gate, 11, Rev. R. N. CROSS, M.A.; 6.30, Rev. ARTHUR HURN.
Forest Gate, corner of Dunbar-road, Upton-lane, 11 and 6.30, Rev. H. WOODS PERRIS.
Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. H. RAWLINGS, M.A.
Hampstead, Rosslyn-hill Chapel, 11.15, Rev. H. GOW, B.A.; 6.30, Rev. V. D. DAVIS, B.A.
Highgate Hill, Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.
Ilford, Assembly Rooms, Broadway, 7.
Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVELL HICKS, M.A.
Kentish Town, Clarence-road, N.W., 11.15 and 7, Rev. F. HANKINSON.



Kilburn, Quex-road, 11 and 7, Rev. CHARLES ROOPER, B.A.
Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. C. POPE.
Little Portland-street Chapel, 11.15 and 7, Rev. J. PAGE HOPPS.
Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.
Peckham, Avondale-road, 11, Rev. J. HIPPERSON; 6.30, Mr. H. G. CHANCELLOR.
Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. L. JENKINS JONES.
Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. FELIX TAYLOR, B.A.
Stepney Green, College Chapel, 11, Mr. W. R. MARSHALL; 7, Mr. EDWARD CAPLETON.
Stoke Newington Green, 11.15 and 7, Mr. D. BALSILLIE, "The Economics of Democracy."
Stratford Unitarian Church, 11, Rev. T. E. M. EDWARDS; 6.30, Mr. C. H. NORTHMORE.
Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
Wimbledon, Smaller Worple Hall, 7, Rev. W. E. WILLIAMS, B.A.
Wood Green, Unity Church, 11, Rev. Dr. MUMMERY.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30, Supply.
BATH, Trim-street Chapel, 11 and 6.30, Rev. J. M. McDOWELL.
BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT MCGEE.
BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30.
BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. C. C. COE.
BRIGHTON, Christ Church, New-road, North-street, 11, Rev. PRIESTLEY PRIME; 7, Rev. J. FELSTEAD.
BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.
CANTERBURY, Ancient Chapel, Blackfriars, 10.50, Rev. J. H. SMITH.
CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER.
DUBLIN, Stephen's Green West, 12, Rev. G. H. VANCE, B.D.
HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. S. BURROWS.
HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
LEEDS, Mill Hill, 10.45 and 6.30, Rev. CHARLES HARGROVE, M.A.
LEICESTER, Free Christian Church, 11 and 6.30, Rev. GERTRUD VON PETZOLD, M.A.
LISCARD, Memorial Church, Manx-road, 11 and 6.30, Rev. ERNEST PARRY.
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.
LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
LIVERPOOL, Ullet-road, Sefton Park, 11 and 6.30, Rev. J. C. ODGERS, B.A.
MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
NEWPORT, Isle of Wight, 11 and 6.30, Rev. H. M. LIVENS.
OXFORD, Manchester College, 11.30, Rev. Dr. ODGERS.
PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. JAMES BURTON, M.A.
PORTSMOUTH, St. Thomas-street, 11 and 6.45, Mr. T. BOND.
SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. OTTWEIL BINNS.
SEVENOAKS, Bessell's Green, The Old Meeting House, 11, Rev. F. T. REED.
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. J. WALTER COOK.
SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. MATTHEW R. SCOTT.
TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11, Rev. FREDERIC ALLEN.
WEST KIRBY, Tynwald Hall, opposite Station, 11 and 6.30, Rev. H. W. HAWKES.

SOUTH AFRICA.

CAPETOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.

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BIRTH.

BOLTON.—On December 21, at the County Asylum, Rainhill, the wife of Joseph Shaw Bolton, M.D., M.R.C.P., of a daughter.

DEATH.

HIBBERT.—On December 21, 1907, at her residence, Sunny Mead, Wilmslow, in her 74th year, Mary, widow of the late John Hibbert (formerly of Brook Side, Godley). Interment at Gee Cross Chapel on Tuesday, December 24, at 2 o'clock.

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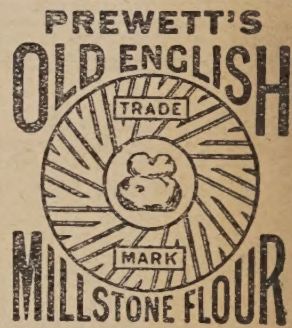
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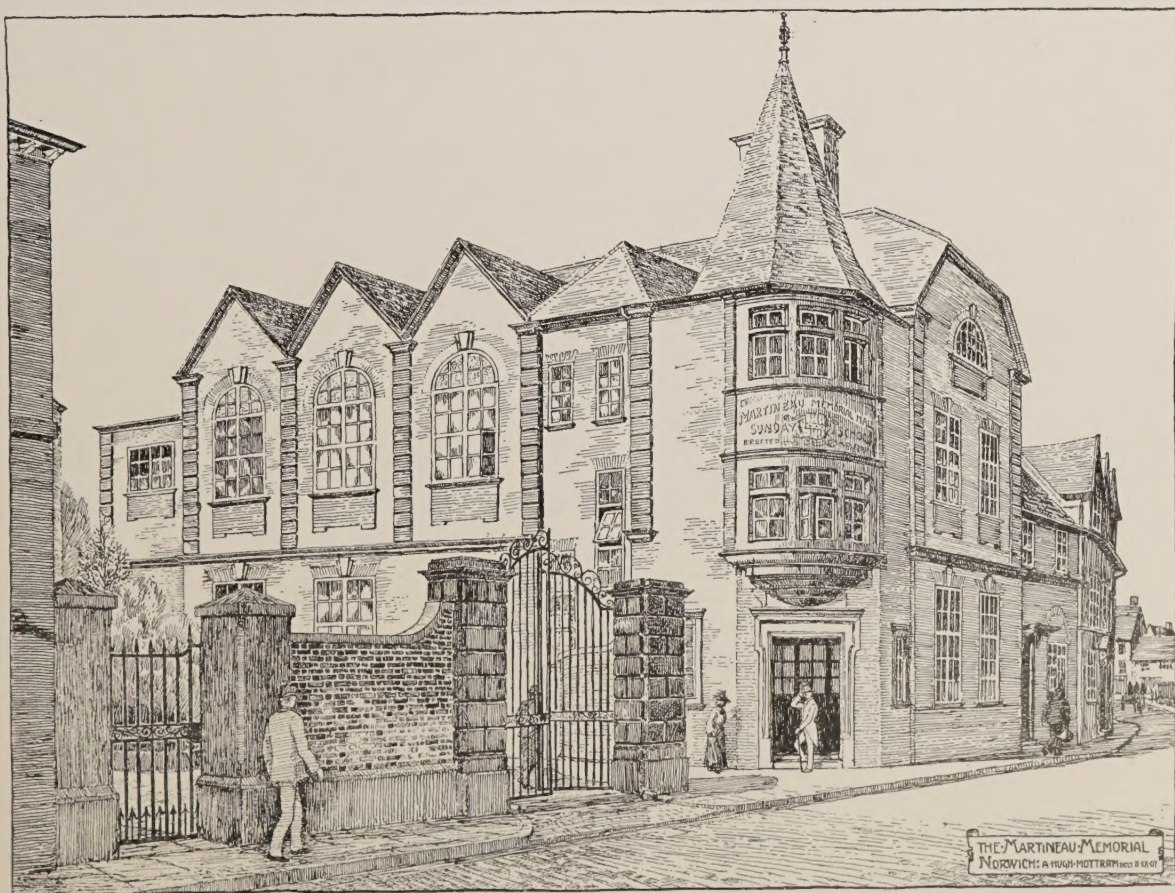
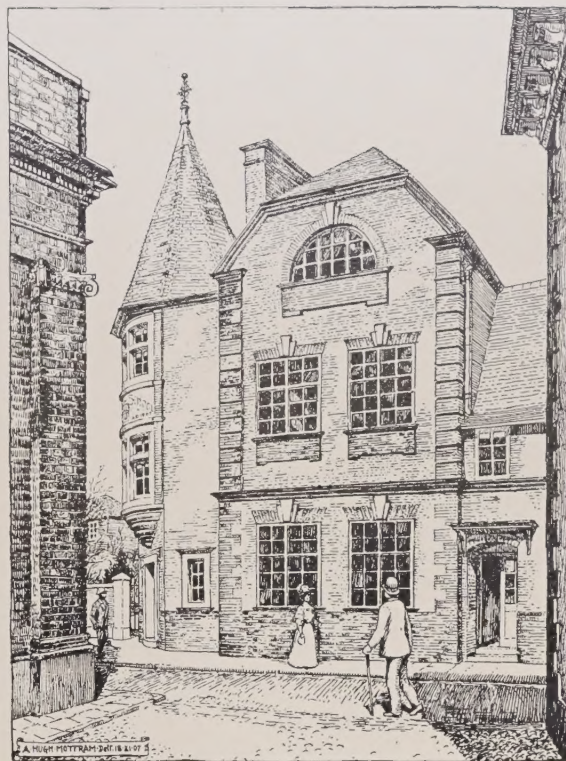
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